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MR. WINSLOW'S REMARKS UPON THE TAMIL
RELIGION.

Mr. Winslow, some time since, forwarded "Notices of the country and people of Jaffna," drawn up with much care, the greater part of which were inserted in the xxvth volume of the *Missionary Herald*, pp. 235—238, 341—343, 369—371. At the same time he promised a series of remarks upon the religion of the Tamulians. These have just been received, in three letters, of which the first will be inserted in the present number.

LETTER I.

Oodoorville, Jaffna, Jan. 9, 1829.

Very dear Sir,—

In hopes of making the accounts of missionary labors in this part of Ceylon, as well as on the Coromandel coast, more intelligible to some readers, and of showing the need of such labors, I propose to make a few connected, though not very systematic, notices of the religion prevailing here.

It is well known to those at all acquainted with the Braminic system in India, that the Hindoos are divided into two leading sects, the *Vaishnavus*, or worshippers of Vishnu, and the *Soirigus*, or followers of Siva. The remaining god of the Hindoo triad, Brumha, has no temples, and no general worship, on account of being cursed by Parvutee, the wife of Siva, for telling a lie. The sect of Vishnu, who is worshipped principally under the forms assumed in the last three of his nine incarnations, is most numerous in Bengal, but is not without its adherents in the south of India. The *Soivigus* form, however, is the prevailing sect among the Tamul people, whether on the continent, or on this island. This sect regard Siva as superior to the other two of the triad, and even affect to call him the supreme god, of whom, as an eternal spirit, their sacred books contain

some intimations. Those who hold that there is an almighty and unchangeable spirit, and yet worship Siva, who is allowed to have been born, and to be subject to death, contend that Siva is an incarnation, and the most glorious incarnation of the Supreme, whom they call the great Brumha.

Of this being, whom all profess to acknowledge, very different accounts are given. The popular opinion is, that the Supreme is a male and female spirit, from whom are descended male and female gods. It is held as a first principle, that spirit cannot create matter, which is therefore eternal, and it is this eternity of spirit and matter,* which is probably intended by the male and female Supreme, instead of pure spirit under these distinctions. In the sixth descent from the supreme, we find Satha Seevum, Satee and Siva,† the female and male divinity under a material form, united in one person. From this being sprang Siva, from Siva sprang Vishnu, and from Vishnu sprang Brumha, the Creator. He began by creating vacuum, or more properly the sky; from which came air; from air, fire; from fire, water; from water, earth; from which comes nourishment, blood, seed, and lastly man. This, however, is intended only as a philosophical account of the manner in which the five elements (as reckoned in their schools,) enter into composition and form man; for they each are supposed to govern, as well as to form, different parts of the human frame. The manner in which men are created is said to be by lineal descent from Brumha;—the brahmins from his head, the kings from his shoulders, the merchants from his loins, and the laborers from his feet; or, as some Shasters assert, by conjugal union with himself; he being divided into two beings, a male and female.

* The schools teach that God, matter, and soul, are eternal. They also say, that when all was chaos, the great Satee looked upon the waters, when the shadow of her eyes formed three eggs, from which sprang the three gods of the triad and their satees.

† Satee the female and Siva the male energy.

But without going into the mazes of Hindoo mythology, or their fabulous accounts of the creation. I shall rather attempt to give some view of the brahminic system of worship, as we find it in practice, and are obliged to meet it in the form of a popular superstition. The people in general, whether learned or unlearned, regard Siva as the great object of adoration. He has many names, but is usually called *Parama Sivan*,* that is, the divine Sivan. This god is not in himself, however, by any means the only, or even the principal, object of worship. His wife *Parvatee*, (*Doorga*), and two of his sons, *Pulleyar*, (*Guneshu*), and *Kundan*, (*Kartikaya*), are more frequently worshipped than Siva; though it is said that all the worship paid to these, or any inferior divinities, ends in Siva.

Temples. There is but one considerable temple to Siva in this district. It is in *Jaffnapatam*, and is of modern origin, as it was founded and endowed by a native merchant of Jaffna, only about 40 years ago. It is considerably frequented at the time of the principal festivals; and daily worship is maintained in it by offerings of flowers, rice, fruit, frankincense, &c. and at evening, by lighting many lamps before the idol. This temple, like others, makes but an indifferent appearance as a specimen of architecture, it being only an accumulation of small towers, with a wall enclosing the whole, and a large gate-way. The place for the idol is here, as elsewhere, a sort of square tower having a cupola at top in shape of a church bell. In front of this is an outer oblong room enclosed by walls of hewn stone; and still in front of that, an open court, and a large gate-way. The ornamental parts consist of grotesque figures in masonry over the gate-way, and at the top and sides of the towers, in the Indian style of architecture, which has no unity of design, or relation of one part to another. There are not in this temple, or any other here, any large halls, or courts, suitable for public worship after the manner of Christian assemblies, they being designed only for the accommodation of the idols and a few brahmins. The worshippers collect themselves together in the open court, and temporary sheds, or rather, at the time of the festivals, in the open air, for the purpose of seeing the idols carried in procession, and not of hearing instruction, or uniting in social worship, as in a church. During the principal festivals, which once a year are of twenty days continuance, a large part of the population in this part of the district is collected at the temple, many of the people staying

day and night, and committing many excesses.

The principal temple to *Skundum*, or, as he is here called, *Kundan* or *Kundu Swamey*, is at *Nellore*, and was founded, it is said, by the first Tamul king, some centuries ago. The story is, that it was afterwards destroyed by some invading foreigners, and the idol cast into a well. Afterwards, when the country around had become a wilderness, and the place in which the idol was concealed unknown, a huntsman, chasing a hare with his dog, was surprised to see his dog suddenly beaten back by the timid animal he was pursuing. The mystery was unravelled, by finding that the rabbit had come to the well sacred as the place in which the idol was hidden. Information having been given of the discovery, the god was brought forth from his solitude, and honored by the erection of a large temple. This temple is now more frequented than even that of Siva, and is in more repute as the scene of many miracles and other tokens of divine interposition. There is another considerable temple to this god at *Tillipally*, and still another less frequented in *Oodoo-ville*, besides many smaller ones in different places.

The temples to *Pulleyar* are still more numerous, than those either to Siva, or *Kundan*, but they are smaller and less important. Many of them are mere mud huts, built at little or no expense; and the greater part do not contain any idol, unless a rough piece of granite may be called such. It is always allowable to represent this god by a little clay, or cow-dung and earth, squeezed in the hand, and then placed on a leaf as a seat or throne for it, or by putting one rough stone upon another; and under these forms he is generally worshipped.

The other smaller temples, of which there are many, are to *Patri Kalee Parvatee*, *Viraver*, *Veeraputterer*, &c. The former has some considerable temples, especially one which is at *Batticotta*. It was formerly an inferior building, and covered only with olas; but, having been burnt down, the goddess, it is said, appeared in a vision to the head man of the temple, upbraiding him for allowing the place of her feet to remain exposed to such accidents, and directing to have it rebuilt with stone and covered with tiles. This was accordingly done as fast as the people could be induced to come forward to the work. Into this temple it was that Mr. Warren and Mr. Richards ventured to go, soon after their arrival in the district; and in consequence of their presumption, the natives assert, the former soon lost his life, and the latter first his voice and then his life. This is not a singular instance of the power of their idols over missionaries, as Mr. Woodward, in consequence of aiding in the removal of a temple to *Pulleyar* situated

* In Sanscrit it is *Siva*, or, as Mr. Ward writes, *Shiva*; but in Tamul there is added the consonant *a* or *u* to many proper names ending with *a* or *u*. I usually add Mr. Ward's spelling of the proper names, (where I do not follow it,) for the sake of perspicuity.

on the church land at Manepy, was soon deprived of his health, and obliged to remove from the station. By journeyings and making offerings on the mountains at the north, it is said, the god is now so far propitiated as to allow of his returning to the station; but that he has been obliged to remove the gate of his yard, which opened directly upon the temple, (which by direction of the government was rebuilt,) to a distance from it. Thus, if the people are to be believed, the idols have much power to maintain their invaded rights, and missionaries certainly cannot expect much favor from them.

In my next I propose to give some account of the gods, to whom the temples are dedicated.—I remain, very dear Sir, your obedient servant,

M. WINSLOW.

MISSION SEMINARY.

Retrospective View of the Seminary for the years 1827, 1828, and 1829.

THE document, from which the view of the Seminary about to be given was compiled, is a printed Report, lately transmitted by the missionaries from Jaffna. The importance of the institution will furnish an excuse for the repetition of some facts, which have appeared in past volumes of the *Missionary Herald*.

Abstracts of former reports of the state of the Seminary may be found in vol. xxi, pp. 166, 167, vol. xxii, pp. 347—350, and vol. xxiii, pp. 329—335. The extracts from Mr. Poor's journals, published in vol. xxv, p. 311, and at pp. 70, 102, 145, and 170 of the last volume, relate almost entirely to the pupils, studies, and influence of the Seminary, of which he is the Principal. A testimonial from Sir Richard Outley, chief justice of Ceylon, to the value of the institution, may be found at p. 310 of vol. xxv.

Students.—The report now under consideration states, that 24 lads were admitted from the preparatory school at Tillipally, in September, 1827, after having passed a satisfactory examination, the number previously in the Seminary being 48; and in September 1829, another class of 29 were received, all, with one exception, from the same school.

They had made considerable attainments, not only in Tamul, but in English, to which they had attended regularly, for three or four years, in that school. Those first entered were, at that time, fourteen or fifteen years of age: the others, as a class, were considerably younger, being, on an average, not more than twelve years old, as they had been received into the preparatory school while quite young; a circumstance very favorable to their acquiring a

good pronunciation of English, and a thorough education.

Of the 101 students who now are, or have been members of the Seminary within the last three years, one has died, another left to act as a superintendent of schools, and nine have been dismissed, by the visiting committee, for not approving themselves worthy of gratuitous support. In September 1828, the first class, consisting of 15 youths, and one from the second class, were regularly dismissed, and received appropriate recommendations. Of this number, nine had been received to the ordinance of baptism, on a credible profession of Christianity, and were members of the church in regular standing. It was intended that, as a class, they should pursue their studies at least another year; but their anxiety to obtain some profitable employment, and the demands of the mission for more efficient native assistants than could otherwise be procured, induced the conductors to deviate from their intended course.

At the annual examination in September 1829, by the missionaries, 11 members of the first class were regularly dismissed, with favorable recommendations. They had not proceeded so far in their studies as those who left the Seminary the preceding year; but on account of their age, the wishes of their parents, and some other considerations, it was thought expedient to grant them a dismission.

Of the 27, thus honorably dismissed at two annual examinations, nineteen are employed at the different stations of the American mission, two in the service of the Wesleyan, one in that of the Church mission, and two in European families as private teachers. Two remain without being permanently employed, and one died in mission service at Trichinopoly.

Course of Study.—The study of English, and of various branches of science, principally in that language, occupies about two thirds of the time of the students, and Tamul literature the remainder. In English, the course pursued by different classes has not been precisely the same, owing, in part, to the difference of capacity and probable situation in life, in members of different classes, and, in part, to the deficiency of books, at one time, which has been supplied at another. Experience also has dictated several changes. An enumeration of the principal books, in the order in which they have been studied, will give some idea of the course pursued in the Seminary, and of the extent to which education has been carried.

The books employed in the English and scientific course are the following:—

Spelling-books, with reading lessons—Dictionaries—The New Testament—Abridgment of Scripture History—English and Tamul Phrases—Lan-

nie's Grammar—Murray's Introduction to the English Reader—and Blair's Class Book, are all used in studying the language. In Mathematics, Geography, &c. Walkingame's, Hutton's, and Joyce's Arithmetic have been used by successive classes—Bonycastle's Algebra, through Quadratic Equations, and lately, Euler's, in connection with Bonycastle's—the first four books of Playfair's Euclid—Trigonometry, Mensuration, and Surveying, in Hutton's Mathematics—Cummings' first Lessons on Geography and Astronomy—Blair's Grammar of History—the principal parts of Keith on the use of the Globe—Blair's Grammar of Natural Philosophy; through Mechanics and Pneumatics—Cummings' Questions on the New Testament, accompanied with maps—and Bishop Porteus' Evidences of Christianity. The Bible, first in Tamul, then in English, is studied and regularly recited on the Sabbath during the whole course.

The following books, among others, have been introduced as helps in the Tamul studies.

An abridgment, in prose, of Nannool, the standard Grammar of the poetic dialect, with an application of its principles in analyzing Aveviyar and Moothurei.—Nannool itself accompanied with copious explanations and illustrations from standard authors—*Tiruvalluvar Cural*, a work on moral subjects—some parts of *Scanda Purana*—*Tatwa Kattalei*, which treats of the constituent parts and functions of the human body—and a Native System of Arithmetic. The Arithmetic well deserves the student's attention, though he may be acquainted with the European systems. It contains many useful tables, both in integers and fractions, and some important rules in Mensuration and other branches, expressed in a laconic poetical manner, by which they are easily retained in memory for practical purposes. *Scanda Purana* was for a time read, mainly for the sake of convincing the people that the mysteries of this very sacred book, which is periodically recited and interpreted at most of the principal temples, are not, as was supposed, beyond the reach of missionaries. It had often been remarked, "if you were acquainted with the contents of the *Scanda Purana*, you would not think it necessary to make known to us the Christian Scriptures." The use of this book in the Seminary produced no small degree of excitement among the people around, some of whom exerted themselves to hinder the students from reading it.

The reader may find illustrations of this last remark at pp. 103—105 of the past volume.

Government.—The Principal has the immediate government of the Seminary, and devotes his time to the superintendency of its concerns. In the business of instruction, he is assisted by two well qualified native teachers, employed on a salary, and by twelve or fifteen monitors, selected from the upper classes, who, for teaching, receive a small reward. The lower classes are taught chiefly by the monitors. Each class is also under the care of a superintendent, who is, to some extent, responsible for the conduct and daily progress of its members.

Morning and evening prayers, in Tamul, accompanied with the reading of the Scriptures, are attended in the Seminary chapel at sun-rise, and about half an hour before sun-set, throughout the year. The hours of study, aside from the morning recitation soon after prayers, are from nine o'clock to twelve—from two to evening prayers—and from seven to half past eight,

in the evening. As each monitor is pursuing a course of study with his class, he teaches usually but a single branch, and is employed only from one to two hours each day. The Principal attends the recitations of the first class at half past six, at eleven, and at half past four o'clock.

The stated weekly exercises have usually been, a meeting on Tuesday evening, for expounding, and enforcing the Scriptures; on Friday, for communicating moral and religious intelligence from periodical publications, in connection with reading the prophetic parts of the Scriptures; and on Saturday evening, a meeting of inquiry on subjects connected with personal religion. On Sabbath afternoon, nearly all the pious students go in companies of three or four each, to the neighboring villages, to catechise the children in the native free schools, to distribute tracts, and to converse with the people. In the evening, all in the Seminary, being divided into two classes, according to their standing, recite the substance of two chapters from the Bible; one class in English, the other in Tamul.

The lower classes are examined monthly by the superintendents, and their progress in study is registered; the monitor's bills of all descriptions are then inspected and settled; delinquents are corrected by public admonitions, forfeitures, in whole or in part, of a small monthly allowance for stationary, and occasionally, though but seldom, by corporal punishment, suspension, or expulsion, as the case may require. Premiums are seldom given, except for extra exercises in copying or translating. The hope of obtaining the small places of trust and emolument in the Seminary, and of being entitled to a certificate of recommendation at the end of their course, is one of the most common and powerful motives to diligence and good conduct. Some, it is believed, are influenced by still higher considerations.

All in the Seminary are members of a Bible association, which is connected with the Branch Bible Society at Jaffna. Quarterly meetings of the association are held in the chapel; on which occasions, five or six members make appropriate addresses, or read translations of suitable pieces, taken from periodical publications.

At the quarterly vacations, which are from ten to twelve days each, the students, who are collected from different parts of the district, have a very favorable opportunity for distributing tracts and portions of the Scriptures, not only to their friends and neighbors, but to the people generally; an opportunity which most of them are very ready to embrace.

Examinations.—The notices of several examinations previous to 1829, will be omitted.

An examination in Tamul held in April 1829, is more particularly worthy of no

tice, on account of the excitement it produced among the best informed natives of the vicinity. Though the several classes were prepared to be examined, as usual, in various branches of study, the whole day was spent in attending to the dissertations and illustrations exhibited on the following subjects.

1. On the method of ascertaining the distances and magnitudes of the Sun, Moon, and Planets.
2. A comparison in several important points, of the Hindoo system of Astronomy, as taught in this district, with the European system.
3. A dissertation on the importance of a knowledge of the English language, as a medium of acquaintance with the contents of Tamil books in the high language, illustrated by a reference to the Asiatic Researches, and other publications in English on Hindoo literature.
4. An account of the creation of the world, and of the first man and woman; also of the flood, from two of the Vedas and from Bhagavat, the seventh of the eighteen Puranas.
5. Answers to two important questions suggested by the foregoing accounts.
6. A dissertation on the six Mechanical Powers, illustrated by experiments.
7. A dissertation on the nature and properties of the atmosphere, illustrated by experiments.

The subjects, thus brought forward, were not only attended to with interest, but excited a very considerable spirit of inquiry, and many doubts as to the truth of the native systems.

Buildings, Apparatus, and Library.—The rooms for the students, which are now sufficiently extensive for the accommodation of one hundred, together with the requisite number of native teachers, have been tiled, and some of them rendered, in other respects, more substantial and commodious.

Outley Hall—the principal building—designed for public examinations, lectures, library, &c, which was in progress at the date of the last Report, has since been enlarged, by the addition of virandah rooms on one side and end: at the other end, an observatory is partly erected. The building, in its present form, including the outer virandahs, is 109 feet in length and 66 in breadth; the centre being two stories in height. The whole will be finished, it is hoped, in the course of the present year, when accommodation for the Seminary, on its present plan, in regard to buildings, will be tolerably complete.

The philosophical and other apparatus, then obtained, was noticed in the last Report; and it was stated, that other articles had been commissioned from England. In March, 1823, these were received, to the amount of about £125, together with a good supply of books, for the use of the students. Of the apparatus, the pneumatic and mechanical, with the orrery and telescope, have been found particularly useful in illustrating various branches of study, which could not be taught, to any good purpose, without such helps, especially where the task is not only to dispel ignorance, but to contend with inveterate

prejudices, not readily yielding, even when opposed by ocular demonstration.

The mission library, which is devoted to the use of the teachers, and students as far as necessary, consists of more than 600 volumes, (besides class-books procured for the students,) in general well selected. Some little progress has also been made, in collecting native books, though in regard to these, and other works connected with oriental literature, the library is still very deficient, and any of them would be most thankfully received.

Funds and Expenditures.—The amount of subscriptions obtained in Ceylon and India, at the time of printing the first report, was £758 4s. 3d. [\$3,370] which had been devoted to preparing buildings for the institution. Since then, or within the last three years, there has been received £331 18s. [\$1,475.] which has, in like manner, been laid out in buildings; but it has covered less than one half of the expense, in this department, during the same period. The remainder, together with the purchase of books and apparatus, the support of all the students, the pay of the teachers, and the salary of the Principal, at an average annual amount of more than £600, has been provided for by the American Board of Missions; exclusive of defraying the whole expense of about 100 lads in the preparatory school. The Board having several large and expensive missions to support, in which about 800 children are beneficiaries, and more than 30,000 in the schools, has not been able, and probably will not be, without neglecting other claims, to grant the Seminary more ample funds. It must, therefore, be in a great measure, dependent on the private benefactions of its friends, for the means of supporting a larger number of youth, and of extending to them the blessings of education, on a more liberal scale. The endowment of native scholarships, with suitable provision for the permanent support of, at least, six or eight of the best students, to be selected from time to time, from such as have finished the regular course, and retained on the foundation, until thoroughly prepared to act as instructors in different branches of science, is one particular in which aid is needed, and for which it is respectfully solicited, as being essential to the continued prosperity of the institution.

General Remarks.—It is now about twelve years since free boarding schools, for native children, were commenced by the mission and nearly seven since the Seminary was established. On reviewing the past, it may, therefore, not be improper, for the conductors of this institution to state, in a few words, the results of their observation and experience thus far.

1. *There is not, as some have supposed, any want of intellect among the natives, which should discourage attempts to elevate*

their character. On the contrary, the ability and readiness to make improvement, manifested by those who have been brought more fully under instruction, afford the greatest encouragement to the friends of learning, who would impart unto them, more liberally, the means of acquiring knowledge.

2. *The free boarding school system is found to be productive of the best effects.* These schools have awakened attention and given a tone to public feeling, on the subject of education, to a greater extent even, than could have been anticipated. It may afford some illustration and proof of this assertion, to remark that, when the system was commenced, there were but few schools of any description, in the district; and those few scarcely deserving of the name; and so strong was the prejudice against missionary influence, that the people would not allow schools to be established among them. But now,—exclusive of nearly two hundred children and youth, supported in the Seminary, the preparatory school, and the female central school—there are, connected with the mission, and in the compass of ten or twelve parishes, ninety native free schools, containing about 3,300 boys and 600 girls, who are at least learning to read and write their own language, and becoming acquainted with the first principles of Christianity. Three or four central schools for teaching grammar, arithmetic, and geography, are also established, with favorable prospects. As the free boarding schools were useful in exciting a desire for education, so also to supply competent teachers and books, and thus to render all the schools more efficient, as well as to increase their number, an institution of a higher order became obviously necessary. This gave rise to the Seminary, and introduced, it is believed, a new and important era in the history of education in this district.

3. *The plan of assigning to the English language a prominent place in the course of instruction, has approved itself in practice, as it did in theory.*

The illustration of this point is omitted. It was designed chiefly for the East India patrons of the Seminary.

4. *The members of the Seminary, who have made any considerable progress in their studies, form an important medium of communication between their teachers and the learned natives.* As might be expected, those among the Tamul people who are considered leaders in religion and learning, have ever stood aloof from Christian missionaries, and regarded their proceedings with jealousy and distrust. No brahmin has, as yet, offered himself to the service of any mission in this district, for those occupations in which they are extensively employed, in most parts of India. The

most learned of other castes also, studiously avoid intercourse with the missionaries, and keep their scientific, as well as religious books, as much concealed as possible. But in their intercourse with the students of the Seminary, they have been obliged to declare their opinions on many important points, concerning which they have recently, for the first time, been made acquainted with the views of Europeans. One most obvious effect of this is, that they are fast forming a more correct opinion of the comparative attainments, in science, of themselves and of Europeans.

5. *Further experience does not lead to the conclusion that the plan of the Seminary is too extensive.* A doubt has been suggested by some, friendly to the institution, whether it does not propose to carry the business of education farther than the necessities of the people require; or if not, at least, farther than can be done by them, when left to their own resources. But while it is difficult to conceive how any considerable improvement in the state of education here can be effected without foreign aid, and aid bearing some proportion to the magnitude and importance of the object to be obtained, it is evident, that when knowledge is once generally diffused, the people will be relieved from so many burthensome expenditures, imposed on them by ignorance and superstition, that, without difficulty, they may themselves support a system of education much more extended and liberal. Heathenism is not only debasing, but oppressively expensive. Any one acquainted with the contributions of the people in support of idolatry—the time spent—the sums of money given—and the personal labor bestowed—must have a thorough conviction, that the same sacrifices would enable the people, with ease and convenience to pay their taxes to government, to establish schools throughout the district, and to maintain the various institutions of Christianity. They might, therefore, without increasing their burdens, have within themselves the means of becoming an intelligent, virtuous, and happy people.

6. *The great object of the institution—that of training up Christian teachers—is in a fair way of being in a good degree accomplished.* The diffusion of Scripture knowledge, by well qualified native teachers, is undoubtedly, the destined means for ultimately effecting the renovation of all heathen countries. It is the leading object of the Seminary, to prepare natives for this work; and though the difficulties in the way of attaining the object, are inferior only to its importance and necessity, something has already been effected. It needs not be said, that Christian teachers, such as the word of God requires, cannot be brought forward by any merely human culture, mental or moral, however wisely directed or long continued. But there is

great reason to hope, that those who are brought under a course of judicious and persevering Christian instruction will be effectually led to seek and to obtain the influence and guidance of the Holy Spirit. This hope, so far as it regards those already educated in the Seminary, has, it is true, in some instances, not been fully realized. Several who have enjoyed its advantages, though fitted for other stations of usefulness, are destitute of the leading requisite for being set apart as Christian teachers. Nor are all those who appear to be truly pious, fitted to become teachers and guides to others. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil;" and, on the same authority, it may be added, they should be such as are "apt to teach" and have "a good report of them that are without." It cannot be expected that those who are not somewhat distinguished for piety, maturity of judgment, and decision of character, will be able to withstand the strong influence which will be continually exerted against them, to thwart their efforts as preachers of the gospel. Of course, the work of setting apart native preachers can proceed but slowly. Something, however, has been done. Of those who left the Seminary in September 1828, nine were members of the church; of whom seven, with some others not educated in the Seminary, entered immediately upon a course of theological studies, under one of the missionaries.

EXTRACTS OF A LETTER FROM MR. POOR,
DATED JUNE 12TH, 1830.

Mr. Poor made two journeys to different parts of the adjacent continent, during the past year. The first was in January, for the purpose of accompanying Mrs. Scudder as far as Trichinopoly, on her way to her husband, then on the Neilgherry Hills, and also of distributing tracts and forming acquaintance with fellow-laborers in different parts of the missionary field. He was absent nearly a month, and, on his return from Trichinopoly, visited the missionary stations at Tanjore, Combaconam, and Negapatam, where, as well as at other places, he had a favorable opportunity both for distributing tracts and preaching the gospel.—The second visit was to Alleppe, on the other side of the peninsula, where he went to place his only son under the care of a kind English friend, who had engaged to take charge of him to England, and to procure him a passage from thence to the United States. The whole number of passengers in the ship to England was twenty-nine, of whom twenty-one were children. Three were children of Mr. Baker, Church missionary at Cotyam. The ship sailed on the 22d of February.

Many of the friends of the passengers—says Mr. Poor—were on board till she was fully under sail. As you are a father, I need not describe the parting scene, I will only observe, that so deeply penetrated was my mind with the conviction, that the highest welfare of the child, and my fondest hopes of his being a son that "maketh a glad father," and of his coming forward in life to aid the cause of Christ in heathen lands, rendered it essentially necessary that I should thrust him from my arms, perhaps forever, at this tender and interesting age, that I felt more disposed, immediately after seeing him mingle his tears with the ocean, to observe a season of special thanksgiving and praise, than to give place to sorrow and weeping.

The statements on pp. 25—27 of the number for January, explain the language just quoted from Mr. Poor. The youth has since arrived in the United States.

The concluding parts of Mr. Poor's communication will be quoted at length. They afford brief notices of several missions in the southern extremity of Peninsular India.

While at Alleppe, I was very kindly entertained by the Rev. T. Norton, Church missionary, whom I had the pleasure of seeing on my first arrival at Colombo. I was happy to find him, after a lapse of fourteen years, in good health, and zealously engaged in the work of the mission. I feel myself under many obligations both to Mr. and Mrs. Norton for their kind attention to us during ten days' residence in their family. From Alleppe I went to Cotyam, where I found much that was highly interesting in connection with the missionary labors of the Rev. Messrs. Bailey, Baker, and Doran, by whom I was received with Christian affection and kindness. On my return from thence to Alleppe, I had the pleasure of meeting with the Rev. Mr. Miller, of the London Society, who was returning from the Neilgherry Hills to Quilon, and from whom I learnt many particulars respecting our dear brethren Scudder and Graves, and their families, who are now on the Hills in consequence of ill health. On the ensuing day, I accompanied Mr. Miller to Quilon, where he is at present engaged in missionary labors. A year's residence on the Hills has been the means of restoring him in a great measure to health, and the bereavement to which he was subjected by the removal of his partner in life, soon after his arrival in India, has, I trust, been sanctified to his more entire devotedness to his Master's service. On Saturday morning, the 27th of February, leaving Quilon, I proceeded down the coast to Calachy, where I left the dhoney, and went in a palanquin to Neyoon, six miles distant from the sea-shore. At this place the Rev. Mr. Mead, of the London

Missionary Society, is stationed, and has the charge of about forty congregations of native Christians, residing in upwards of forty villages, in each of which a school is established. I spent the Sabbath and Monday with Mr. Mead, of whom I had a favorable opportunity of making many inquiries respecting that interesting field of labor. Neyoon is a branch of the Nagercoil mission, about twenty miles distant, where I met with a cordial reception from Mr. and Mrs. Mault, and also from Mr. and Mrs. Addis. On Tuesday evening I preached at Claly, to one of Mr. Mault's congregations, in a church built by Mr. Ringletob. After service I left for Dhonnavor, a branch of the Palamcottah mission, about twenty-five miles distant, where I arrived at sunrise on Wednesday morning. Here I spent the day with Mr. Winkler, who has charge of forty-three small congregations of native Christians, scattered in different directions from his station. In the evening I preached to a congregation of about fifty persons near the mission house. At 12 o'clock I left Dhonnavor, and reached Palamcottah early on Thursday morning. Here I spent two busy days with Messrs. Rhenius and Schmid, with whom I had much pleasing and I trust profitable intercourse on a variety of subjects relating to the good work of the mission. Leaving Palamcottah on Friday evening, I arrived at Tuticorin, forty miles distant, the next morning. Here I spent Saturday and the Sabbath with Mr. Rosen, a missionary employed by the Society for Promoting Christianity in Foreign Parts. Mr. Rosen has charge of those congregations in the Tinnevely district, which were formerly connected with the Tanjore mission. On Monday, March the 7th, I embarked on board the dhoney for Jaffna, where I arrived in safety on the 20th.

The distance from Calachy across the peninsula to Tuticorin is about one hundred and five miles. As I travelled in the night in a palanquin, and slept while travelling, I was able to make the most of the day in my visits at the several missionary stations. But I was reminded at every stage, that the week I had allotted for these visits was by no means sufficient. I felt obliged to tear myself from the sweet and profitable intercourse with those, whose labors the Lord has signally blessed, and from whom much important information was to be obtained.

Within the period of ten weeks, during my two journeys on the continent, I visited thirteen missionary stations, and formed acquaintance with sixteen missionary brethren, and nearly as many sisters, whom I had previously known only by report. It was my intention to give you a short account of the principal things which I saw and heard at each station, and I actually commenced my narrative. But as I could not do justice to the subject, nor to my own

feelings, without writing much more than I was willing either to write, or to send to you when written, and especially as I have seen, in periodical publications received since my return, detailed accounts of nearly all the stations which I visited, I have thought it inexpedient to continue the narrative which I commenced. I will only observe that by what I saw and heard, my faith in the promises of God, regarding the coming and kingdom of our Lord, is considerably increased, and that I have returned to my humble labors at Batticotta with a fresh impulse, feeling more willing to spend and be spent in my Master's service, that at his coming I may, through grace, be owned and accepted by Him.

Highly interesting accounts of some of the missions in Southern India, which were visited by Mr. Poor, may be found in vol. xxiv, pp. 151 and 321, and vol. xxvi, pp. 22, 161, and 257.

Western Asia.

LETTER FROM MESSRS. SMITH AND DWIGHT.

THE last published communication from these missionaries was written at Tifis, the principal city in Georgia, on the 4th of August. The one from which large extracts are now to be made, was written at Shousha near the close of September.—Tebreez, mentioned in the first sentence, is south of Shousha.

Journey from Tifis to Shousha.

We informed you from Tifis of the ravages of the cholera morbus at Tebreez. At that time we knew of its existence in no other place, except in the region of Bakou, on the Caspian. We therefore concluded, after finishing our business at Tifis, to proceed as far as Shousha, where we should find a place convenient, both on account of its healthy situation in the mountains, and the society of the German missionaries stationed there, for waiting until health should be restored to Tebreez. The road we were to take is about six days of constant travelling in length; it leads, almost the whole distance, through the level and sultry valley of the Cyrus; and though the soil is in general fertile and very well watered, it passes near not one inhabited spot; except the town of Ganjeh, capital of a small province, about half way, and two German colonies in its vicinity. In order, therefore, to defend us from the scorching sun, and to carry our provisions more conveniently, as well as to avoid the fatigue of riding on horseback, we hired a large covered German waggon from a colony in the vicinity, to carry us as far as Hellenendorf, near Ganjeh, where we expected to exchange it for another similar convey-

ance. We left Tiflis on Thursday, the 5th of August. The next day we learned that a dreadful disease had broken out at Ganjeh, which was carrying off in a few hours almost all whom it attacked. Our informants knew not its name, but from their description we were sure it could be no other than the cholera, or the plague. To go to Hellenendorf now became impossible, as the only road would lead us through the midst of the disease. No alternative was therefore left us, but to turn aside to Anenfeld, another colony near the ruins of Shamkor, where we had been warned not to stop, on account of its unhealthy situation. Since its settlement, three fourths of its inhabitants have died, and now almost all were absent in the mountains to avoid disease. As we arrived on Saturday evening, however, we were obliged to spend the Sabbath, and did not get away till Monday afternoon. On account of the quarantines, to which the disease at Ganjeh would subject those who went in that direction, we found the greatest difficulty in procuring a wagon to carry us no farther than Korek Chai, one stage beyond Ganjeh. This arrangement, however, was of much importance, since we could thus avoid going directly through Ganjeh, as we should have been obliged to do had we gone by the post. From Korek Chai we took post-horses, and arrived at Shousha on Friday, having been just eight days on the road.

But these eight days had done more to undermine our health, than all the rest of our journey from Malta. The morning after we left Tiflis, our dragoman, (who was our only attendant,) in consequence of fatigue from helping us lift at the wagon wheels, and subsequently unload all our baggage, in order to enable the horses to draw the wagon through the mud, was seized with a fever, which continued without intermission till Sabbath afternoon. Our own health continued good till we left Anenfeld. But we had hardly proceeded a mile from that colony, before one, and shortly after the other, was seized with a fever, which was accompanied with much pain and debility. We attributed this to the bad wind which prevailed, more than to any thing else. From Shamkor there stretches off towards the southeast a broad plain, uninterrupted by a single hill as far as the eye can reach, and presenting a horizon like the sea. Along the banks of the Cyrus, which runs in that direction, are extensive rice plantations, and beyond it is the province of Shirwan, noted for its sickly atmosphere. The wind, which blew from these regions every day, on the morning that we left the colony brought with it a heavy fog from the rice plantations, and then became so sultry, debilitating, and oppressive, that we seemed almost to perceive the pestilential vapors with which it was charged. It continued thus for two

days, and no doubt contributed to produce and prolong our illness. Our wagoner had promised to conduct us by a road which should not lead us through Ganjeh. But, to our great surprise, he brought us, between eight and nine at night, almost within a stone's cast of that place to sleep. We have since learned that it was the cholera, which was then raging there. Hundreds had already died of it, and in the colony of Hellenendorf more than forty had been attacked. Added to our actual illness, and apprehensions from the dangerous disease, then so near us, our accommodations for the night were not the most comfortable. With the exception of two nights at Anenfeld, and one at Korek Chai, we invariably, during this ride, slept on the ground, in the open air, and more than once the middle of the road was the best spot we could find. Such was the case this night; and so, throwing our cloaks over us, we lay down by our wagon wheels until morning. We then went on to the post at Korek Chai, but our fever had risen so high that we could proceed no farther. A Russian post-house is not a very inviting place. It consists, in these provinces, generally, of a walled enclosure, within which is a stable for horses and a few apartments for Cossacks. The traveler can rarely find any food, or any conveniences whatever, unless it be an empty room. The lodgings of the Cossacks at this post were cabins under ground, and that which we occupied was filled with myriads and myriads of mosquitos, which tormented us all day and all night. By the blessing of God, upon the medicines we took, we arose the next morning free from fever, and were able to go on our way. So weak, however, were we, that we could hardly ride from one post to another. We had no appetite for food, and had we been disposed to eat, dry bread was almost the only food we had. We seem to have been kept up during the remaining two days and a half of our journey only by the special interposition of Providence in our behalf, exposed as we were to the heat of the mid-day sun, and the damps of the midnight air, during the prevalence of an epidemic, of which such exposures are peculiarly the predisposing causes. Our morning ride generally continued till near noon, and our evening ride till near midnight. And one night, after entering the mountains, where the wind blew cold and piercing, our lodging place was an open scaffold ten or twelve feet from the ground, erected by the Cossacks as the only refuge they could find from the mosquitos.

It was not to be expected, that our exposures and fatigue would be attended by no bad consequences. We were hardly surprised, therefore, when, a few days after our arrival, we were all seized with either the intermittent, or remittent fever. But

a kind Providence blessed the means we used, and every case soon yielded to the medicines we took. Still we have not all of us yet recovered sufficient strength to journey. Indeed we have gone out of the mission premises but once since we arrived.

Terrible Ravages of the Cholera Morbus.

We have never ceased to be thankful to God, who brought us to Shousha, even though our journey was attended with some danger and disease; for, before we reached here, the cholera morbus broke out at Tiflis, and has raged there so that, up to the last accounts, according to credible report, not far from ten thousand have died. When there, we supposed the population, according to the best estimates we could obtain, to be less than forty thousand. Nearly one fourth have since been swept into eternity! And had we been there, we should very likely have been among the number. For some time after we reached Shousha, it was surrounded and threatened by the disease on every side, and still defended from it. The inhabitants were much alarmed. The Armenians had special prayers, and the Tartars went in solemn mourning procession, with banners flying, their heads uncovered, and crying with clamorous vociferation upon God, to their grave-yard to weep and pray there. The Russian authorities were also alarmed, and adopted precautionary measures, one of which was a law that no one should go out without first taking a drink of *brandy*;—a law, which we think it would be difficult to execute in the United States. On one side, the disease advanced to Nakhcheman on this side of the Araxes. In another direction, it attacked villages within an hour or two of Shousha. Its ravages were felt at Bakou, Shamakhi, Koura, and Derbend. And we even hear that it is at Astrakhan, and along the frontiers north of the Caucasus. Within a few days it has made its appearance in Shousha, and now a few die of it daily. But it assumes here a comparatively mild form, and appears to excite but little alarm. We have been looking forward to the first cool weather to put a stop to it. But it seems not to be so easily affected by a low temperature as we had supposed. At Reskd, where it made its first appearance, it broke out in the winter.

Thus you see, that had our own health been good, there has yet been no time when we could with safety have proceeded on our journey. In Nakhcheman, through which we should go in order to take Etchmiazin in our route, the disease still rages. At Tebrez the cholera has indeed ceased, but the plague has broken out, which is a still greater hindrance to travelling, and not so likely soon to disappear. How forcibly the reflection strikes one, that God is

pouring out upon these countries the vials of his wrath. War, cholera, and plague follow each other in quick succession, and hurry their thousands into the grave. And still the survivors repent not. Though stricken till the whole head is sick and the whole heart faint, they "revolt more and more." Oh for a prophet's voice to interpret to them the meaning of their affliction, and to teach them how to turn the wrath of Heaven into clemency and mercy! We have not been able to learn, that the cholera has ever prevailed here as an epidemic except once before: that was in the year 1823. Then it prevailed only in the vicinity of the Caspian, and did not advance up the Cyrus so far as Ganjeh.

Russian Missions.

Though our delay here has been long, yet, except for the consideration that it will prolong our journey on the whole, we are far from being dissatisfied with it. We have been able to gather much information from the brethren here, relating to the objects of our tour, which we hope in due time to transmit to you. The experiment they are making of carrying forward missionary operations within the Russian territories, is a very important one. The result of it is yet extremely uncertain. The first object of the missionaries in coming to these countries was to labor among the Mohammedans—both Tartars and Persians. They, however, found the Armenians so destitute of schools and instruction of every kind, and so deplorably ignorant of the word of God, that they resolved to divide their efforts, and appropriate a part only to the Mohammedans, and a part to the Armenians. They commenced a regular system of operations only about three years ago. Of the five brethren who were then here, three devoted their labors to the former class and two to the latter. Two schools have been opened in Shousha for the Armenians, under the superintendence of the missionaries, and when we arrived, one of them contained 60 scholars, and the other 30. They have since been discontinued on account of the sickness in the town. The brethren are also in the habit of making missionary tours, both in this province and in the adjacent ones, for the purpose of distributing tracts and books among the Armenians and Tartars, and also of publishing to them the gospel, both in private, and in public in the bazars, as the Providence of God gives them opportunities. These efforts have not been without some precious fruits among the Armenians, and their general influence certainly encourages their continuance. The missionary press has hitherto printed only in Armenian. They are expecting, however, soon, a font of type for printing in Turkish. At present there are but three brethren here, Dittrich, Zarembo, and

Hohenacker, besides the printer. Of the other two, one is in Bagdad, studying the Arabic, and the other is now on his return from Petersburg. Zaremba is at present very low of the cholera. Almost all hope of his recovery is extinguished. He has just returned from Tiflis, where he was during the raging of that disease. He is a dear brother, and his loss will be severely felt. We cannot but hope in God, that he may yet be raised. We have uniformly received the kindest treatment from the brethren here during our protracted stay. It has truly been a resting place in our pilgrimage, both temporally and spiritually. We hope the Providence of God will soon open the way so that we may proceed on our journey; but we desire to say, The will of the Lord be done.

Very respectfully yours,
E. SMITH,
H. G. O. DWIGHT,

P. S. Oct. 1.—We have thus long detained this letter on account of the continued weakness of Mr. Smith, by whom it was commenced. He has had occasional returns of fever, which, though slight, have rendered it inexpedient for him to write. We trust that his strength is gradually recruiting.

The extreme hardships and dangers of the route from Tiflis to Shousha were occasioned, as the reader will perceive, by the providential and unanticipated fact, that the cholera filled the country with alarm, and disturbed the regular movements of society. Mr. and Mrs. Groves, and their two children, with Mrs. Taylor, the wife of the English Resident at Bagdad, travelled the same road, a few months before, without experiencing any harm—then proceeded to Tebreez, from whence these women and children accompanied Mr. Groves and a German missionary, on horseback, thirty days to Bagdad.—See p. 49 of the last number.

North-West Coast.

EXTRACTS FROM THE REPORT OF AN EXPLORING TOUR ON THE NORTH-WEST COAST OF NORTH AMERICA IN 1829, BY REV. J. S. GREEN.

[Continued from p. 33.]

June 10, 1829. We are still at Kiganeé—four vessels—detained by southerly winds. This detention is to me exceedingly painful. Nothing can be so pernicious to the poor Indians. While a single vessel remains in port, they will do very little business, but spend their time lounging about deck, or in a still more criminal manner.

I have had much conversation with capt. Dominis, and Mr. Young, his first officer, respecting the country about the Columbia river. They speak of it in terms of commendation, as being a fertile country in a delightful climate. The Indians are numerous, and less bloody than on this part of the coast. Captain Dominis says, it is unquestionably the place where a missionary station should be established. As he is soon to return to the river, he offered me a passage. I am extremely anxious to accompany him, but as there is little probability of being able to find a passage thence to the islands short of eighteen months, I must abandon the idea, especially as capt. Taylor has not entirely relinquished the design of going thither before we return to Oahu.

14. Sabbath. This morning we left Kiganeé. The other vessels preceded us. As we approached the mouth of the harbor, we observed the Indians collected on the rocks. Some had their muskets, and appearances seemed rather threatening. All faces gathered paleness. Capt. Taylor ordered the guns to be cleared away, and every thing was in readiness to repel an attack. I do not think that they intended to fire upon us, though had some mischievous fellow discharged a single musket, the consequences would have been horrible to them. Just before we left, I had a pleasant interview with my good friend Kowe. I besought him to remember what I had told him, to love God and Jesus Christ, and to avoid sin, that he might be a good and happy man.

24. To-day we ran round "Point Rose," the northeastern part of Queen Charlotte's Island, and sailed down the eastern side of the island to Skidegas. The day was pleasant, and the prospect, for this part of the coast, delightful. Just before we cast anchor, we passed the village of Skidegas. To me the prospect was almost enchanting, and, more than any thing I had seen, reminded me of a civilized country. The houses, of which there are thirty or forty, appeared tolerably good, and before the door of many of them stood a large mast carved in the form of the human countenance, of the dog, wolf, &c. neatly painted. The land about the village appeared to be in a good state of cultivation. The Indians do not raise much, excepting potatoes, as they have not a variety of seeds; yet, from the appearance of the land, I presume they may greatly vary their vegetable productions. Several of the tribe met us before we cast anchor, and remained till evening. To these I soon made known my object. They appeared pleased, and most earnestly solicited me to go on shore. They offered four or five of their principal men as hostages, and they repeatedly assured me that all would be well. Though I am anxious to see the country, and visit this village, yet I am

not quite clear that I ought to go. I could not effect much by a single visit, and there are too many chiefs here, to ensure safety from the fact of having on board a hostage.

In the afternoon I told two of their principal men the story, which I had so often repeated at Kiganeé—of God—of his power and goodness—of his works and word. They listened to my statements with a good degree of attention, and, when I had finished, they insisted upon my giving them a small drink of rum! In vain did I tell them that the great chief above had prohibited this practice; in vain, that it would occasion their ruin—that I drank none, and heartily wished every drop of this poison was thrown into the sea:—my reasoning had no effect upon them, and I plainly assured them that I should give them none. One of them, who appeared more thirsty than his fellows, was not a little offended, and immediately left the cabin. On board the ship of a north-west trader is a place very unsuitable to preach temperance to an Indian, and indeed to attempt any thing in the form of Christian instruction.

25. The sun shines from about three, A. M. till nearly nine, P. M., and yet the days are not sufficiently long for the Indians to do their talking. My patience is exceedingly tired. The Skidegas men exceed all that I have yet seen for keenness in trade. One reason why they are so troublesome is, that their skins are the sea-otter, there being very little land fur on the island. One of these skins is worth more than ten beavers, and being scarce and eagerly sought, the man who has taken one calculates to banter at least two days before he sells it, and during this time he claims special privileges, expects that he shall have free access to the cabin to eat, drink, and lounge, and he must have things in style, too, or he will be highly offended. They make a regular business of bantering—talk till they are weary—take a short nap on deck, or in the cabin—after which they will resume the business with renewed vigor. So uniformly do those Indians torment us when they have these skins, that I dread to see one brought over the side of the ship.

This tribe is a small one, probably not numbering five hundred souls. They, as indeed all the tribes on the island, are less addicted to roving than other Indians on the coast. They will become still less so, I think, when the sea-otter shall desert their shores, and they find the advantage of cultivating their land. Here they manufacture, from grass, hats of an excellent quality, some of which they value as high as two dollars. Their pipes, which they make of a kind of slate-stone, are curiously wrought. They are fierce for trade, bringing for sale fish, fowls, eggs, and berries, and offering them in exchange for tobacco, knives, spoons, carpenter's tools of various

kinds, buttons, and clothes. Many of these articles they have pilfered from other vessels.

They are the greatest beggars imaginable; nor have they a particle of humility, even when they assume this posture. They seem to think that all are under sacred obligation to give them whatever they condescend to solicit; so that if they are denied, they will highly resent it, and cry, "stingy"—"hard fellow," &c. To-day I obtained the Indian words corresponding to a few English ones, which one of this tribe had learned; but as he perceived that I was anxious to increase my stock of words, he said I must give him a leaf of tobacco for every additional one. At present I pay little attention to them, though I have been not a little molested by their impudent demands.

July 1. Off Norfolk sound. I have been on shore again at this place, and as usual, received the kind attentions of governor Chesticoff. Our wounded officer, though somewhat better, is too weak to be removed. I saw nothing new—staid but a short time—and am now at sea.

11. This morning we were driven by a storm into Kiganeé harbor. The Kiganeé men, I find, have nearly deserted their village, and the few that linger here are disturbed with the apprehension, that the Nass men are meditating vengeance, on account of the murder of their relatives. Nor is this apprehension unfounded. They are certainly making preparation to attack them, and they declare that they will destroy the whole tribe. This they may easily do, as the Nass men are numerous, and are enlisting other men in their quarrel. Their good friends, the traders, are constantly furnishing them with muskets and ammunition, and lest their courage should fail they afford them plenty of New-England rum. The Kiganeé tribe will probably soon become nearly or quite extinct.

18. This morning as we approached the harbor of Tum Garse, captain Taylor requested me to pray on deck, being about to bury one of his crew, a native of the Sandwich Islands. I cheerfully complied, though I almost started at the sound of my own voice.

August 12. During the last month I have had but few opportunities with the Indians who speak the Queen Charlotte Island language, and though I have occasionally stammered a little with other tribes, yet, for the most part, I have been only a witness of their degradation, resulting from drunkenness and its attendant vices. And so painful a post of observation is this, that, had it been possible, I should long since have deserted it. To face an enemy without hope of conquest, or even the ability of resistance, is exceedingly disheartening. May I be content, if I can do no more, to hang on the wings of

evil, and to retard, as much as possible, her desolating progress.

This opens the way, my dear Sir, to say something of my trials while on this agency. Trials I expected. To be long absent from my beloved family and dear associates—to go where I should have no sympathizing friend—to be deprived of all religious enjoyments, save those which are found in secret communion with God—and for months to dwell closely allied with the enemies of the Savior;—these I regarded, from the first, as trials of no ordinary character. But they have been greater than I anticipated. To witness the wretchedness of the degraded heathen, without God, and without hope—to detect their dishonesty, and see them throw around their unlawful gain the cloak of deceit—to witness them degraded to the level of the brutes, and in these circumstances to be put in jeopardy by them, and to be an almost passive spectator of all this guilt and misery, I need not say has been truly distressing.

31. Norfolk Sound. We arrived here on the 28th inst. I have dined with governor Chesticoff, and since our arrival spent some time on shore, but have gathered no additional information relative to the object of my tour. After repeated visits I am confirmed in my opinion, that this is an unsuitable place to attempt any thing for the Indians. I am almost certain, that no Russian here could cordially approve of such efforts. Nor have I any very sanguine expectations, that any thing will be attempted by the Greek church.

After leaving Norfolk Sound, we encountered a severe northeast wind, which drove us far to the westward. We endeavored to enter the Straits Juan de Fuca, but, on account of an easterly wind, did not succeed. We then made for the Columbia River, spent several days in the latitude of the river, and at length made land in the immediate vicinity of the country I so much desired to visit. Cape Disappointment and Point Adams, between which land the river empties, we distinctly saw, and for several hours were within a few miles of them. Captain Taylor was no less anxious than I was to enter the river, but after arriving so near, we reluctantly abandoned the idea. So tremendous was the swell from the southwest, that captain Taylor judged that it would break in twenty fathoms of water. The danger of crossing a sand-bar having four fathoms only of water, at such a time, is obvious. I am fully of the opinion that we could not have succeeded, had we attempted it. Soon after we left, we encountered a violent storm, so that we found it more pleasant, as well as safe, to be at sea. The swell continued heavy, till we arrived on the coast of California. How long we should have been obliged to wait off the mouth of the Columbia, before we could have entered, it is impossible to say.

September 30. We arrived on the coast off California, and cast anchor in the Bay of St. Francisco. After remaining here a few days we visited Monterey, where we continued till October 18th. At these places I saw several English and American gentlemen, from whom I gathered considerable information respecting the country. This, with the result of my own observation, I shall briefly communicate.

California—Catholic Missions.

Upper Mexico, or New California, lies, as it is at present defined, between 32° and 42° north latitude. The eastern limits I cannot accurately describe. It is calculated that the country contains 376,000 square miles. It is a pleasant and fruitful country, enjoying the most salubrious climate, and producing the necessities and many of the luxuries of life. At Monterey I ate excellent pears of the second growth, the first fruit being ripe in March, or April. The vine and olive may be successfully cultivated, also most of the tropical fruits. The hills are covered with horses and cattle, by means of which most of their commerce with foreign vessels is carried on. There is a deficiency of water, and this season the country is afflicted with a severe drought. Yet, from what I have seen and heard, I am persuaded that this might be made an exceedingly delightful country.

Of inhabitants there are about 5,000 nominal whites. Most of them are "Creoles"—descendants of Spaniards and Indians. The old Spaniards have been driven from the country. Of Indians, there are thought to be 50,000 between St. Diego and St. Francisco:—20,000 of these belong to the missions, the most northern of which is near the latter place. Between this and the northern limits of California the natives are very numerous, amounting probably to 50,000 more.

The state of education in California is very low. There are few books and no regular schools in the country. Of the male inhabitants, it is said that not more than one in five, and of the females, not more than one in ten, can read. Boys are educated to ride on horseback and throw the "laza," or noose, with which they take wild cattle and horses; girls to dress and dance. This is the highest ambition of parents and children, and with these qualifications are the latter succeeding the former on the transient, but infinitely momentous, stage of human life.

Of their government I know very little, excepting that it is in an unsettled state. Foreign residents, and all who trade on the coast, complain exceedingly of embarrassment from this source. Of four ports on the coast, no two of them are under the same regulations, and almost every mail announces some change in their laws

which regulate commerce. Port charges are very high, and duties on foreign goods are enormous. As might be expected, this leads to the practice of smuggling, which I believe is very common.

The religion of California is the Roman Catholic. No other sect is tolerated. Many of the foreign residents have embraced the religion of the country, so far at least as they have found necessary to enable them to marry ladies of the country—it being impossible, with their present laws, for a Protestant to marry in California.

While at St. Francisco I visited the mission of that name, and when at Monterey I visited that of St. Carlos. Both of these missions are situated about a league from the presidio of St. Francisco and Monterey. These missions are smaller than several others farther in the interior. That of Carlos, which is in a better condition at present, than the one at St. Francisco, is built much like a presidio. It is a square area, the sides of which are about 200 yards in length, inclosed by buildings used for work-shops, store-houses, the house of the "padre," and the church. At St. Francisco I was introduced to the only priest of the establishment, Padre Thomas des Teneza, of the order of St. Francisco, a Spaniard, who has been here about twenty years. He is of a thin visage, and I should think of feeble health. The padre was very hospitable. He gave me a pressing invitation to visit the mission the next day, which was to be a great feast-day in honor of St. Francisco. It being the Sabbath, I declined accepting the invitation, for though my curiosity might have been gratified by witnessing the ceremonies of the church, yet I could not conscientiously be present at an exhibition of "bull baiting," which was immediately to succeed the church service. He appeared to be a man of considerable information, and of a facetious temper. He showed me the interior of the church, pointed out the several saints which adorned the walls, and *smiled* when he showed me some paintings, which, though they might petrify with terror the uninstructed Indians, were really ludicrous.

At the mission of St. Carlos I was introduced to padre Ramond, and padre Saria, who for many years had been stationed at that place. The latter is the prefect, or president of the spiritual affairs of all California. They are both aged, intelligent men, of good reputation. They seemed gratified that I had visited them, and made many inquiries respecting the mission at the Sandwich Islands. I gave them a short account of the operations of the American Board. Father Ramond took much pains to show me the church, the holy water, paintings, images, &c. assuring me, at the same time, that they only worshipped what these represented. I ad-

mitted that *he* might possibly employ them for this purpose, but I strongly suspected that the ignorant paid to them that homage which is due to God alone. He shook his head at such a suggestion, but as we could not converse, excepting through an interpreter, we dropped the subject. Each of these missions has about 300 Indians. There are twenty-one missions in upper California.

Those in the interior of the country are in a much more flourishing condition than those near the sea coast, the country being more favorable for cultivation, and temptations to sin in some respects being less numerous and strong. The average number of Indians belonging to this mission, is said to be one thousand. At each is one or more European padre, who has a few soldiers as a guard. These missions serve as inns, or resting places, for hunters and travellers, as there are no taverns in the country. Under the Spanish government, the influence of the padres was very great. Indeed the whole country was under their control. Their establishments of course have been, and continue to be, in a great measure, secular. They have accumulated large herds of cattle, horses and sheep, have traded with foreigners, and enriched their missions. Having this influence, and possessing these means, they have generally secured the good will of visitors, who speak of their hospitality in terms of commendation.

But to benefit the native inhabitants of California, was the professed object for which they came hither. And what has been the result of their labors with the Indians? On this subject I would speak with candor and kindness. The natives of this coast are, I admit, less intelligent than those who live farther north. Their countenances are dull and heavy, and they exhibit little evidence of possessing native strength of mind. In one respect, however, this has been favorable to their civilization and Christianization, as they have been pacific in proportion to their obtuseness of intellect. Such men the missionaries from the Roman Catholic church, more than fifty years since, gathered around them, and formed into societies under their immediate and constant superintendence, for the purpose of affording them instruction in the arts of civilized life, and in the doctrines and duties of Christianity. All this they attempted without giving them the Bible, or employing means to elevate them to the rank of thinking, intelligent beings. They fed them, taught them to cultivate the earth, to build themselves houses, and manufacture their own clothes. A few prayers in the Spanish language they obliged them to commit to memory, and having baptised, they pronounced them good Christians. In 1792 Vancouver visited the missions of St. Francisco and St. Carlos. After de-

scribing the establishments and the method of controlling the Indians, he says:—"The missionaries found no difficulty in subjecting these people to their authority. It is mild and charitable, teaches them the cultivation of the soil, and introduces among them such of the useful arts as are most essential to the comforts of human nature and social life. It is much to be wished that these benevolent exertions may succeed, though there is every appearance that their progress will be very slow; yet they will probably lay a foundation, on which the posterity of the present race may secure to themselves the enjoyment of civil society."*—Their efforts were at that time regarded in the light of an experiment. Little impression could be made on the minds of adult Indians, whose habits were confirmed; but here were their children, whose minds were unoccupied, and upon which they could have stamped their own image. In the light of an experiment, therefore, these efforts can be regarded no longer. And what is the result? After fifty years of toil, where are the smiling villages of industrious, intelligent mechanics? Where the happy neighborhoods of agriculturists? Where are found scenes of domestic bliss? Where are the indications of improved society? Where are seen those who have ceased to do evil, and learned to do well? None of these are to be found. It is admitted by all, with whom I have conversed on the coast, Catholic and Protestant, that these converted Indians, as they are called, are exceedingly degraded—much more so than their uncivilized neighbors. They are exceedingly uncleanly in their persons and habitations, are beastly drunkards, notorious gamblers, and are so many of them diseased in consequence of lewdness, that they are constantly dying off. They frequently run away from the missions, and lead on the untutored Indians to deeds of desperation. It is painful to see how little has been effected by men, many of whom doubtless have sincerely desired to benefit these Indians. But the history of these efforts among the pagans of California may not be lost, may not fail to be useful to the church. Had the gospel been preached in its purity and simplicity to these men, had they been taught to read, and had the simple statements of the bible met their eyes, what, by the blessing of God would have been effected? If the preaching of the gospel and the perusal of the bible, have changed to a moral garden, the barren rocks, and to perennial spring the ever during winter, of Greenland, what could not the same means have effected on the pleasant hills, and the verdant, blooming vallies of New Albion?

[To be concluded.]

Cherokees.

RESOLUTIONS AND STATEMENTS OF THE MISSIONARIES RELATIVE TO THE CONTEMPLATED PLAN OF REMOVING THE INDIANS.

THE missionaries of the Board, it is believed, have never interfered with the political concerns of the people among whom they have respectively resided, by giving advice or exerting influence publicly or privately; unless the regular discharge of their duties as Christian teachers be considered such an interference. Such is the tenor of the instructions uniformly given them. It is to be expected, however, that where the doctrines and precepts of the Christian religion are faithfully preached among an unevangelized people, and a large portion of the most intelligent youth are educated in Christian schools, that savage laws and usages will be gradually modified, and at length supplanted, by the laws and usages which prevail among Christian and civilized nations. The prevalence of Christianity in a country has always been accompanied by such a change. The change is desirable; and is one of the objects, though not the principal one, nor the one directly aimed at, in establishing missions in heathen countries.

Yet the mere fact, that men are Christian missionaries, cannot deprive them of the right to have an opinion, and to express it publicly, on an important moral question, though the question may involve the civil rights of the people among whom they reside, and affect their political as well as their moral welfare. The question at present agitated, respecting the removal of the southwestern Indians across the Mississippi, is regarded by the missionaries of the Board among the Cherokees, as a question of such a nature, that they could not maintain their character as preachers of righteousness, without stating their views freely upon it. The missionaries of the Baptist Board of Foreign Missions, and of the United Brethren, viewed the subject in the same light. The Methodist missionaries, at a meeting previously held, had expressed their views on the question, and caused them to be published, which were in perfect accordance with what is here expressed by their brethren of the other denominations.

It is obvious that no persons possess so ample means as the missionaries, of knowing what the present condition and prospects of the Cherokees are; what progress they are making in improvement; and what their wishes respecting removal are; and of forming so correct an opinion with regard to the effect which the contem-

* See Vancouver's Voyages, vol. ii, p. 15.

plated plan, if carried into execution, would probably have on their future improvement and welfare. The persons, whose names are connected with the following document, reside at eleven different stations, so scattered over the country, as to give them access to all the people; the Cherokees are constantly in the habit of visiting them, and holding the most familiar intercourse with them; and they, in performing their duties as missionaries, are accustomed frequently to itinerate to every part of the nation.

At a meeting held at New Echota, December 29th, 1830, the following persons were present:

Rev. DANIEL S. BUTRICK,	} Missionaries of the American Board of Commissioners for Foreign Mis- sions.
Rev. WM. CHAMBERLIN,	
Rev. WM. POTTER,	
Rev. S. A. WORCESTER,	
Rev. JOHN THOMPSON,	} Assistant mission- aries of the A. B. C. F. M.
Mr. ISAAC PROCTOR,	
Doct. ELIZUR BUTLER,	
Mr. JOHN C. ELSWORTH,	
Mr. WM. HOLLAND,	
Rev. GOTTLIEB BYHAN,	} Missionaries of the U. Brethren's Church.
Rev. H. G. CLAUDER,	
Rev. EVAN JONES, Missionary of the Ameri- can Baptist Board of Foreign Missions.	

Daniel S. Butrick was chosen chairman of the meeting, and S. A. Worcester secretary.

The meeting was opened with prayer by the chairman.

After deliberate consultation, the following resolutions were unanimously adopted, and ordered to be presented for publication to the editor of the Cherokee Phoenix.

Resolved, That we view the Indian Question, at present so much agitated in the United States, as being not merely of a political, but of a moral nature—inasmuch as it involves the maintenance or violation of the faith of our country—and as demanding, therefore, the most serious consideration of all American citizens, not only as patriots, but as Christians.

Resolved, That we regard the present crisis of affairs, relating to the Cherokee nation, as calling for the sympathies, and prayers, and aid, of all benevolent people throughout the United States.

Resolved, That the frequent insinuations, which have been publicly made, that missionaries have used an influence in directing the political affairs of this nation, demand from us an explicit and public disavowal of the charge; and that we therefore solemnly affirm, that in regard to ourselves at least, every such insinuation is entirely unfounded.

Resolved, That, while we distinctly aver that it is not any influence of ours, which has brought the Cherokees to the resolu-

tion not to exchange their place of residence, yet it is impossible for us not to feel a lively interest in a subject of such vital importance to their welfare; and that we can perceive no consideration, either moral or political, which ought in the present crisis, to restrain us from a free and public expression of our opinion.

Resolved, Therefore, that we view the removal of this people to the west of the Mississippi, as an event to be most earnestly deprecated; threatening greatly to retard, if not totally to arrest their progress in religion, civilization, learning, and the useful arts; to involve them in great distress, and to bring upon them a complication of evils, for which the prospect before them would offer no compensation.

Resolved, That we deem ourselves absolutely certain that the feelings of the whole mass of the Cherokee people, including all ranks, and with scarcely a few individual exceptions, are totally averse to a removal, so that nothing but force, or such oppression as they would esteem equivalent to force, could induce them to adopt such a measure.

Resolved, As our unanimous opinion, that the establishment of the jurisdiction of Georgia and other states over the Cherokee people, against their will, would be an immense and irreparable injury.

Whereas we have frequently seen, in the public prints, representations of the state of this people, which we know to be widely at variance with the truth, and which are highly injurious in their tendency,

Resolved, That we regard it as no more than an act of justice to the Cherokee nation, that we publish the following statement, and subjoin our names in testimony of its correctness.

The Cherokee people have been advancing in civilization for a considerable number of years, and are still advancing as rapidly, we believe, as ever. Our various opportunities of acquaintance with them have been such, that we suppose our united estimate of their progress cannot vary widely from the truth. Of this, however, the public must judge. Mr. Byhan first arrived in the nation as a missionary in May 1801, left it in 1812, and returned in 1827. Mr. Butrick arrived in January and Mr. Chamberlin in March 1818. Mr. Potter and Doct. Butler arrived in January, 1821; and Mr. Elsworth and Mr. Jones in November of the same year; Mr. Proctor in October 1822; Mr. Holland in November 1823; Mr. Worcester in October 1825; Mr. Clauder in November 1828; and Mr. Thompson in January 1829. We occupy eleven stations, in different parts of the nation. One of these stations is in that part which is considered to have made the least progress of civilization.

When we say that the Cherokees are rapidly advancing in civilization, we speak

of them as a body. There are very different degrees of improvement; some families having risen to a level with the white people of the United States, while the progress of others has but commenced. Between the extremes are all grades, but we do not believe there is a family in the nation, which has not in a measure felt the change. That the Indians of mixed blood should, upon an average, be in advance of the full Indians, was to be expected, and is undoubtedly true; although some Indians of full blood are in the foremost rank, and some of mixed blood help to bring up the rear.

It has been represented, not only that improvement is confined almost exclusively to Indians of mixed blood, but that these constitute an insignificant portion of the nation. Neither representation is correct. We believe that not less than one fourth part of the people are in a greater or less degree mixed. The number of families of mixed blood has been stated at about two hundred, which is less than the number of families of which one parent is white. That these can bear but a small proportion to the number in which one or both parents are of mixed blood is manifest, since the process of amalgamation has been going on for many years, until the descendants of whites are to be found of at least the sixth generation.

But, as we have already said, it is far from being true that improvement is chiefly confined to this class. It is well known that the Cherokees were originally found by the Europeans in a purely savage state, naked almost in summer, and clothed with skins in winter, living in miserable huts, without floors or chimneys, and subsisting, partly indeed by agriculture, but mainly, by the chase. Without implements of iron, and without the art of manufacturing cloth, it could not be far otherwise. To this purely savage state the present certainly bears a far less resemblance, than to that of the civilized people of the United States. The very lowest class, with few exceptions, are, in our apprehension, as near the latter as the former. As to the straggling beggars, who are seen abroad in the white settlements, they ought only to be compared with the drunken stragglers of other nations, to judge of comparative civilization.

It would swell our statement beyond a proper length to descend into many particulars, but it seems necessary to specify a few.

At present many of the Cherokees are dressed as well as the whites around them, and of most of them the manner of dress is substantially the same. A part of the old men, perhaps nearly half, retain, not indeed the original Indian dress, but that, nearly, which prevailed a dozen years since. Almost all the younger men have laid it aside. A very few aged women are

seen with only a petticoat and short gown, meeting each other at the waist, which, twenty years ago, was the general style of female dress. Except these very few, no woman appears without at least a decent gown, extending from the neck to the feet.

Twenty years ago most of the Cherokee children, of both sexes, were entirely naked during most of the year. Now there are few, if any families, where the children are not habitually clothed; and especially a Cherokee girl, without decent clothing, is an object very seldom seen. If the present course continues, when those who are now in the decline of life shall have passed away, the dress of the Cherokees will scarcely distinguish them from their white neighbors.

The Cherokee women generally manufacture more or less good substantial cloth. Many families raise their own cotton. A great part of their clothing is manufactured by themselves, though not a little is of New England and foreign manufacture.

Thirty years ago a plough was scarcely seen in the nation. Twenty years ago there were nearly 500. Still the ground was cultivated chiefly by the hoe only. Six years ago the number of ploughs, as enumerated, was 2,923. Among us all, we scarcely know a field which is now cultivated without ploughing. Consequently the quantity of land under cultivation is increased several fold. Habits of industry are much increased, and still increasing; and though many fail in this respect, so that the more indolent sometimes trespass upon the hospitality of the more industrious, yet most families provide, in the produce of their fields, for the supply of their own wants, and many raise considerable quantities of corn for sale. Suffering for want of food is as rare, we believe, as in any part of the civilized world.

The dwellings of the mass of the Cherokees are comfortable log cabins. The meanest are not meaner than those of some of the neighboring whites. Formerly their huts had neither floors nor chimneys. Twenty years since nearly all had chimneys, but few had floors. Now most of the cabins are floored, besides being much improved in other respects. Many of the houses in the nation are decent two story buildings, and some are elegant.

In the furniture of their houses, perhaps, the mass of the people suffer more, than in almost any other respect, by comparison with their white neighbors. Yet in this particular we notice a very rapid change in the course of a few years past.

The diffusion of property among the people is becoming more general.

In no respect, perhaps, is the approach to civilization more evident than in regard to the station assigned to women. Though in this respect there is still room for im-

provement, yet in general they are allowed to hold their proper place.

Polygamy, which has prevailed to some extent, is becoming rare. It is forbidden by law, but the law being as yet without a penalty annexed, has probably much less influence than public opinion, which makes the practice highly disreputable. A few are still living in a state of polygamy, but at present almost no one enters the state.

Superstition still bears considerable sway, but its influence is rapidly declining. Customs which once it was infamous to violate are fast disappearing. Most of the young men of the nation appear to be entirely ignorant of a large portion of the former superstitions. Ancient traditions are fading from memory, and can scarcely be collected, if any one would commit them to paper. Conjuring, however, is still, to a considerable extent, practised by the old, and believed in by the less enlightened even of the young.

In regard to intemperance there is much to deplore, but it is, we believe, an undisputed fact, that its prevalence has greatly diminished, and is still diminishing. Indeed we are confident that, at present, the Cherokees would not suffer in this respect by a comparison with the white population around. In regard to the scenes of intoxication exhibited at the sessions of courts, and on other public occasions, the Cherokees, in consequence of their wholesome laws on the subject, have greatly the advantage.

In education we do not know that the progress of the Cherokees should be called rapid. Certainly it is far less so than is desirable. The following facts, however, will serve to correct some misstatements on this subject. We have before us the names of 200 Cherokee men and youths who are believed to have obtained an English education sufficient for the transaction of ordinary business. Females, it will be observed, are excluded, as are many men and youths who can barely read and write. Of these 200 persons, about 132 were instructed wholly within the nation, about 24 received within the nation sufficient instruction to enable them to transact ordinary business, independently of superadded advantages, and about 44 were instructed chiefly abroad. We doubt not that a more extended acquaintance would increase the list. An increasing anxiety among the people for the education of their children is very apparent.

Of the number who are able to read their own language in Guess's alphabet we should vary somewhat in our individual estimates. None of us, however, supposes that less than a majority of those who are between childhood and middle age can read with greater or less facility.

Nothing could be further from the truth than the representation that any class of

the Cherokees are in any respect deteriorating. However slow may be the progress of a portion of the people, their course is manifestly not retrograde, but progressive.

In regard to the state of religion we deem it sufficient to state, as nearly as we are able, the number of members of the several religious societies. To the Presbyterian churches belong 219 members, of whom 167 are Cherokees. In the United Brethren's churches are 45 Cherokee members. In the Baptist churches probably about 90; we know not the exact number. The official statement of the Methodist missionaries made a little more than a year ago gave 736 as the number of members in their societies, including those who are denominated seekers. The number according to the report of the present year we have not been able to ascertain. We are assured not less than 850. Of these the greater part are Cherokees.

While we represent the Cherokee people as having made great advances in civilization and knowledge, as well as in religion, we wish not to be understood to attribute all to the influence of missionary efforts. We trust indeed that missionaries, besides introducing the religion of the gospel, have had their share of influence in promoting education and the habits of civilized life. But this influence has not been alone, nor was it the first which began to be felt.

The intermixture of white people with the Indians has undoubtedly been a considerable cause of the civilization of the latter. The operation of this cause upon the descendants of white men we believe is not called in question; but some have seemed to suppose its influence on the full Indians to have been of an opposite character. To say nothing of the improbability of such a supposition considered as theory, it is manifestly contrary to fact in relation to this people. The less civilized Indians are led by degrees, and more and more rapidly, as prejudices subside, to adopt the better customs of the more civilized, whose examples are constantly before them.

The proximity of the whites, also, is by no means injurious in every respect. The evil which they have brought upon the Indians by the introduction or ardent spirits, and of vices before unknown among them, is indeed great. On the other hand, however, the gradual assimilation of the tribe, thus surrounded by civilized people, to the customs and manners which constantly invite their imitation, and the facility thus afforded for procuring the comforts of life, are benefits of no little value. To deprive them of these advantages, while in their present state, would be an incalculable evil.

In relation to the arts of civilized life, and especially those of spinning and weav-

ing, most important results were produced by the system of means proposed by Washington, and carried into effect by some of the former agents of the government; particularly Col. Dinsmore, to whom the Cherokees acknowledge themselves greatly indebted.

It has been often represented that white men and half-breeds control the political affairs of the nation. White men can, by the constitution, have no part in the government; and to us it is evident that the influence of the white citizens of the nation over its political concerns is of very little consideration. For ourselves we have already disclaimed such influence. Not only have we been disposed, on our own part, carefully to avoid all interference with such concerns, but we well know that the Cherokees would ever have repelled such interference with indignation. Since, however, all that has been said of our influence has been mere surmise, without even the pretence of evidence, we cannot suppose that much more is necessary on our part, than to deny the charge.

That the Indians of mixed blood possess, in a considerable degree, that superior influence which naturally attends superior knowledge, cannot be doubted. Of this description certainly are the greater portion of those through whose influence a happier form of government has taken the place of that under which the Cherokees formerly lived. But it would be a power of a far different kind from any which exists in the Cherokee nation, which could, as these leading men have been represented to do, assume and maintain an important position, in opposition to the will of the people. Particularly is there overwhelming evidence, that no man, whatever degree of talent, or knowledge, or previous influence he might possess, could possibly find his way into office at the present time, whose views were known to contravene those of the mass of the people on the grand subject of national interest—a removal to the west. The disposal of office is in the hands of the people—the people require patriotism, and the very touchstone of patriotism is, "Will he sell his country?"

It may not be amiss to state what proportion the Indian blood actually bears to the white in the principal departments of the Cherokee government. The present principal chief, Mr. John Ross, is, we believe, but one eighth Cherokee. Maj. Lowrey, the second principal chief, is one half Cherokee. The legislature consists of two branches, styled the National Committee and Council, the former numbering 16 members and the latter 24. The presiding officers of both these branches are full Cherokees. Of the committee two only, including the president, are full Indians, of the rest, seven are half Indian, two

more, and five less, than half. Of the Council, 16 are supposed to be full Indians, seven half, and one only one fourth. No measure can be adopted without the concurrence of both houses, and consequently every public measure has the sanction of a body of which two thirds of the members are of unmixed Indian blood. Each succeeding election may vary the proportion. This is, as nearly as we can ascertain, the proportion as it now stands.

The effect of the new form of government, adopted by the Cherokees, has been represented abroad, we know not on what grounds, to be prejudicial to the interests of the people. On this subject it does not belong to us to theorize. We can only say that the actual effect, as it passes under our own observation, is highly beneficial; nor is there any class on whom it operates injuriously.

One other representation we feel it our duty to notice, viz: that the people are deterred from the expression of opinion by the fear of the chiefs. Nothing, we are sure, could be more unfounded. Freedom of speech exists nowhere more unrestrained than here. Individuals may very possibly be restrained from the expression of an opinion favorable to the removal of the nation, by the dread of incurring the odium of public sentiment; but this is the only restraint, and it is one which supposes, what in fact exists, an overwhelming torrent of national feeling in opposition to removal.

It is on this subject, most of all, that the views of the Cherokees have been ascribed to the influence of missionaries. In denying all interference with their political concerns, we have repelled this insinuation. We would not be understood to affirm that we have always studiously avoided the expression of our opinions, but that we have not acted the part of advisers, nor would, nor could have influenced the views of the people or of their rulers.

In reference to the subjecting of the Cherokees to the jurisdiction of the several states, whose chartered limits embrace their country, it may not be improper to state what, from a constant residence among them, we cannot but perceive to be their feelings. One sentiment manifestly pervades the whole nation—that the extension of the laws of the states over them, without their consent, would be a most oppressive and flagrant violation of their natural and conventional rights; and the sufferance of it by the United States, as flagrant a violation of those treaties on which alone they have relied for security. It would be as idle, also, as it is distant from our wish, to conceal, that our views on this subject accord with theirs, and that on a topic of such universal excitement, it is impossible that our views should be unknown to them. If the free expression of

such an opinion be a crime, to the charge of that crime we plead guilty. If we withheld our opinion when called for, we could not hold up our heads as preachers of righteousness among a people who would universally regard us as abettors of iniquity.

While such are the feelings of the Cherokees, it is impossible that the jurisdiction of the several states should be established over them without producing the most unhappy results. It is not easy to conjecture what course, in such an event, the majority would adopt. Any thing approaching to unanimity could not be expected. Some would undoubtedly join their brethren in Arkansas; some, if we may judge from remarks which we frequently hear, would seek a refuge beyond the boundaries of the United States; while others still would make the experiment of remaining, subject to authorities to which they must render an unwilling obedience. Either alternative would be adopted with such feelings as would in many, we fear in most instances, preclude the probability of their making further progress in improvement, or even retaining the ground they have gained. The news of the failure of their cause would drive them to despair, and despair, there is every reason to fear, would goad many of them on to ruinous excesses of vice, if not, in some instances, to blind revenge. Hard is the task of that philanthropist who would attempt to elevate, or even to sustain the character of a broken-hearted people.—But we forbear to dwell upon the anticipation of evils which we earnestly hope will never be realized.

In all the preceding statements we are conscious of having honestly endeavored to avoid every degree of exaggeration. To us it appears that the Cherokees are in a course of improvement, which promises, if uninterrupted, to place them, at no distant period, nearly on a level with their white brethren: Laboring, as we are, to aid them in their progress, we cannot do otherwise than earnestly deprecate any measure which threatens to arrest it. In this light we view the attempt to remove them from their inheritance, or subject them, against their will, to the dominion of others. Our sympathies are with them—our prayers have often ascended, and shall still ascend in their behalf—and we earnestly invite the prayers of all our fellow Christians, that he who rules the destinies of nations will deliver them out of all their afflictions, and establish them in the land which he has given them; and at the same time, that he will open all their hearts to receive the gospel of his Son, and thus to secure to themselves the possession of a better country, even a heavenly.

(Signed.)

GOTTLIEB BYHAN, D. S. BUTRICK, WM. CHAMBERLIN, EVAN JONES, WM. POTTER,

S. A. WORCESTER, JOHN THOMPSON, H. G. CLAUDE, ISAAC PROCTOR, J. C. ELSWORTH, E. BUTLER, WM. HOLLAND.

Chickasaws.

EXTRACT FROM LETTERS OF MR. STUART AND MR. HOLMES, DATED AT TOKSHISH, DEC. 6TH, AND NOV. 18TH, 1830.

Effects of the Mission on the Indians around Tokshish.

AT p. 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Tokshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks respecting the reasons for his removing to Martyn, rather than Mr. Stuart.

Here about ninety commune on sacramental occasions, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air; whilst at Martyn fifty is the largest number of hearers. Mr. Stuart's voice is strong, and public speaking is by no means so injurious to him as it is to me.

It required much self-denial for us to acquiesce in the decision, by which we are separated from this beloved spot. A reciprocity of affectionate regard we believe exists between us and our neighbors. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper every thing undertaken for his glory. In our humble house of worship we are often cheered with the reflection that this and that man were born here.

Mr. Stuart, previously to the arrangements made for Mr. Holmes' removal, on recently resuming his labors at Tokshish, after an absence of more than a year, remarks:—

I am greatly delighted with the prospect of usefulness not only in our own immediate neighborhood, but at a distance from the station, among the real Indians. The change which has taken place in the minds of the Indians within the last eighteen months, respecting religion, is truly encouraging. Never have I seen them so eager to hear the word of God, nor listen with such solemn attention to its sacred truths. I speak now of those in our neighborhood, for I have not yet been abroad. The advancement of the good work among them is also very pleasing. Many, whom I left in the darkness of heathenism, are now rejoicing in hope of the glory of God. This is the Lord's doings, and to his holy name be all the praise. According to our

present arrangement, Mr. Holmes will preach to the Indians at his school-house through an interpreter, while I endeavor to preach to those who speak the English language at Monroe. In the evening the two congregations meet together in a general prayer-meeting, in which the singing and most of the praying are in the Indian language. So soon as we can arrange our business to leave home, if we can procure an interpreter, we design taking an excursion out among the Indians at a distance. We have every encouragement to preach the gospel to the heathen. The Lord does appear ready to bless divine truth to the souls of those, who have long sat in darkness and in the shadow of death. He has blessed it in a very extraordinary manner

in our congregation, and therefore we are encouraged to sow the good seed of the word as extensively as possible. Not only the present state of feeling among them on the subject of religion, but their present political state seems loudly to call for vigorous and extensive labor. It must not be concealed, that a tide of intemperance and consequent dissipation are sweeping over the land, and might seem to present great obstacles in the way of preaching the gospel to them. This, however, furnishes an additional reason why we should be more industriously engaged in opposing the progress of those evils, which lead to temporal as well as eternal ruin. It should be remembered, too, that all are not intemperate.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Mission and People of Huahine, one of the Society Islands.

THE substance of statements made by Mr. Ellis respecting the Society Islands, in public addresses while in this country, was given in the xxi volume of this work, p. 291. An illustration of the degree of civil freedom enjoyed in the islands as a consequence of the introduction of the gospel, is found at p. 323 of vol. xii. A general view of the mission was inserted in the xxiv volume, p. 154.

What is proposed to be given now, are a few extracts from the journal of the Rev. Charles Barff, missionary at Huahine, one of the Society Islands, dated November 1829. They are taken from the Missionary Chronicle.

The duties of the Sabbath continue, as usual, to form a prominent part of my labors. The services in the forenoon and afternoon are well attended, especially the former. The average attendance may be estimated at from 1000 to 1400. Early in the morning the natives have their prayer-meeting, and the interim between the forenoon and afternoon services is devoted to catechetical exercises with the native children. Since vessels have begun more frequently to touch at this island, I have made it a practice to give an exhortation to the officers and crews of such ships once on the Lord's-day.

Two adults have been admitted to baptism during the past year, and forty-five children of baptized parents; making the total of adults baptized at this station, 750, and of children, 767.

The church has received an addition of fifteen members during the past year; making the total of communicants 477. Five individuals have been dismissed for improper conduct, and a few

have been restored to fellowship, having afforded grounds for hope that their repentance was sincere.

Our exercises for the improvement of the people in the things of God, are numerous. In addition to the services of the Lord's-day, as already mentioned, we have two lectures during the week; one on Wednesday and the other on Friday; the latter for those in particular who make a credible profession of religion. A catechetical exercise is held on Monday evenings, at which all the church members are expected to attend in classes. In order to impress more deeply on the minds of the people the importance of the religion of the heart, than can be done at public exercises, we visit the people at their houses, taking two, three, or four houses of an evening, and thus proceeding through the whole. Saturday evening is devoted to these visits, being the time when the people gather themselves together at the station, to attend to the services of the Lord's-day. I find much profit to my own mind, in visiting the people from house to house, and conversing closely with them on the nature of vital religion, and I have reason to believe it has been blessed to them.

More or fewer of the deacons accompany me on these visits.—Every Saturday preceding the first Sabbath in the month, when we commemorate the death of Christ, the church members and candidates have a feast together; which has proved the means of promoting amongst them mutual harmony and love. The candidates for communion have their meetings as usual on Tuesday evenings.

The people continue to exercise charity in times of distress, sickness, &c., by relieving the destitute or needy with a little Tahitian cloth, a little food, &c. The little society established for this object extends through the settlement, and is formed into ten divisions, each division (or bubu) with a leading man and several assistants, both male and female. A supply of blankets, Tahitian cloth, &c. is left in the hands of the leading man for his disposal, and on proper application being made to him, he sends a blanket to cover the sick person, and a small piece of Tahitian cloth. The former must be returned. A person is also appointed to read the scriptures and pray with the sick.

Seven adults and six children of pious parents have been removed by death. Concerning all of the adults we hope well; but two of them in particular seemed to enjoy great confidence of faith and hope in a crucified Redeemer. Their end was peace.

The schools commence as usual at day-break. Monday and Friday mornings I spend with the adults, when we endeavor to investigate the meaning of what is read. I am happy to say that these exercises continue to excite much interest. The other mornings are devoted to the children's writing-school. The attendance of both adults and children is always good on the Monday morning, after which many leave for their lands, which circumstance, of course, renders the attendance thinner on the other mornings of the week. The number of children on the books is three hundred; the average attendance no more than two hundred. Their improvement is very encouraging, both in reading, writing, and arithmetic. The adults all attend school at times. Regular scholars, however, are mostly those who make a credible profession of religion.

It is with pleasure I have to inform the directors, that a gradual improvement is visible in the external condition of the people. Many good houses have been built or are building in place of the old ones. Timber is collected for the erection of a superior house for the queen of the island, on a pier of stone projecting out into the harbor. Much more land is taken under cultivation this year, with potatoes, plantains, taro, &c. &c. Some of the people have planted coffee, though not to any great extent; I have planted about half an acre.

The people are furnished with large quantities of cloth from the numerous vessels which visit us for the purpose either of trading or of taking in refreshments. The trading vessels come from the colony to purchase oil and arrow-root. The ships which call to refresh are chiefly American whaleships; sometimes English. A novel sight presented itself at Huahine a few months ago. An English ship with a pious captain, and pious officers, and a praying crew. The captain's name was Morgan. The natives were greatly delighted with them; for their conduct, I am happy to say, answered to their profession.

The people of Maiaoti were with us last May meeting, and continued some time afterwards, so that I have had no occasion to visit them during the past year. Auna writes, by the last conveyance, that things go on prosperously in that island—that the religious services and schools are well attended, and that the people are busy erecting two large houses for the accommodation of strangers. They have invited all the members of the church at Huahine to keep the next May meeting with them.

We have received the most interesting intelligence from our three native teachers at the Sandwich Islands of the progress of the good work in that quarter. They have requested small houses in frame to be sent down to them, which we are about to do and forward by the next Sandwich-Islands vessel.

We are preparing two native teachers, selected from among the church members, to make an attempt on some of the islands to the westward. Brother Williams has requested me to accompany him on his intended tour to the groups of islands in that quarter.

Four additional deacons have been selected and set apart to their office by prayer and exhortation, to assist in maintaining good order and promoting the spiritual and temporal welfare of the church at Huahine. The choice of the church fell upon four of the most worthy men, viz: Mabine, Taute, Nunhane and Tootoo. We have now eight deacons in the church, all worthy and excellent men.

Mrs. Barff continues to hold her meetings with the native females at stated times, i. e. Thursday afternoons, and the Saturday preceding the sacrament-Sabbath—for reading the Scriptures and prayer.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

A Roman Catholic village in the interior of the island of Ceylon.

IN the month of February 1829—says the Rev. Mr. Hardy in a letter published in the Missionary Notices—I made a tour of about two hundred miles through a part of the Kandian provinces, and proceeded as far northward as the borders of the Tamul district.

On Saturday, Feb. 23, I arrived at the village of Wahotte; and on inquiring if there was any place where I could cook my rice, I was told that I might go to the church. I was not a little surprised at hearing this, not expecting to find a Christian, much less a Christian church, in so wild and remote a region; but it instantly occurred to my mind that this might be the Roman Catholic village of which some account will be found in the appendix of "Harvard's Narrative." When the headman came up, I found that my conjectures were correct. I inquired how they became acquainted with the Christian religion, and the answer was literally "from generation to generation;" but in what manner he could not tell. From the number of people I saw, I should suppose that the village contains about two hundred inhabitants. They all assemble in the church every Sabbath day, and the *mopo*, or elder, reads a selection from the prayers, parts of Scripture, and homilies sent by the Catholic priest. They never offer to Buddhu, or have devil dances, or even charms. The church is not yet finished, but it is built, so far, substantially, and will hold near three hundred people. They are visited occasionally by a priest from Colombo. The people came in groups to see me, and even the blind and the lame were not wanting. I sat down on a seat, and when I had eaten my rice, began to address them. They listened with great attention whilst I read some tracts and chapters of the New Testament, and a sermon. If I said any thing that the *mopo* thought the people could not understand, he explained it more simply, and surprised me much by the shrewdness of many of his observations, and the knowledge of Scripture he evidenced. I wished particularly to impress upon their minds the great doctrines of the depravity of man, the necessity of an atonement, and the way of salvation by Jesus Christ. One of the tracts I gave them contains the ten commandments; and on reading it, they considered that the second was different to the form they used, and supposed it was because they were allowed to have images and crucifixes in their church. They showed me a copy of the New Testament that was sent to them by the late Archdeacon Twisleton. I cannot but hope

that some of these people are living in the fear of God, and are serving him, as far as their knowledge extends, with sincerity, and trust that I shall hereafter meet some of those I this day addressed, in the kingdom of heaven.

CHURCH MISSIONARY SOCIETY.

Missions in Southern India.

Mr. Poor, in the letter from which extracts are made at p. 71 of this number, mentions a number of missions in southern India, visited by him in the early part of last year, but does not go into particular statements respecting any of them. These, however, in reference to the principal missions, we are able to give, from a communication of the Rev. Mr. Robinson, Archdeacon of Madras, in which the writer embodies the results of observations made at the very time Mr. Poor was crossing from Calachy to Tuticorin. The Archdeacon's letter was addressed to the Madras Corresponding Committee, on the 29th of April, and published in the London Missionary Register. The copiousness of our extracts will not be regretted.

Mayaveram.

On my arrival at Mayaveram, I was grieved to find that our excellent Missionary, Mr. Barrenbruck, was absent; having been compelled, by a severe illness, and the breaking of a blood-vessel, to relinquish for a time all his public duties, and to reside in perfect quiet on the coast. I saw him afterwards, when I visited Negapatnam; and the short intercourse I then enjoyed with him made me doubly sensible of the value of his services.

In his absence, I found the establishment at Mayaveram in excellent order, under the careful and judicious superintendence of John Dewasagayam and Cornelius. The usual daily services in the chapel are continued; and are attended by many of the Christians; and always some heathen, sometimes as many as 40. The morning I spent there, I was struck with the decorum and order observed, by these inquirers, during our prayers, and their great attention to what was said. I addressed them, according to my usual custom, through the catechist; and dismissed them with the blessing.

I examined the seminary; consisting of 24 boys on the foundation supported entirely by the mission, and five day scholars. The two first classes pleased me very much, by their answers to general questions on the scriptures and the chief truths of religion. The first class answered in English; the second only in Tamul. They read the bible, selections from ecclesiastical history, English and Tamul grammar, geography, with other lesser books, and arithmetic. I was struck also with the excellence of their singing. I examined the schools in the immediate neighborhood, which were collected for that purpose in the mission house, in reading the New Testament, repetition of catechisms, and oral instructions. They are all heathen children, but all learn our Christian books without scruple; and their proficiency is fully equal to that

of the schools of any mission. They are generally very young; and it is observable throughout India, that the talent of the native boys, after 12 years of age, bears no proportion to their quickness and docility before that age. Perhaps the contagion of evil example, upon their moral character, begins at that time to exert its deadening influence upon the understanding. The good state of these schools is mainly to be attributed to the superior qualities and excellent method of John, who is one of the best native assistants in our service. The present establishment is as follows: one first school inspector, one second inspector, one assistant inspector, and five readers, who go out to inspect the schools, visiting each once a quarter.

The Christian congregation of Mayaveram consists of 50 souls, with five catechumens. The seminary is in the mission compound; and, in the neighboring country, there is a circle of 30 schools, divided into three several districts, south-east, north-east, and west, containing altogether 1508 children.

Palamcottah.

On the 18th of February I arrived at Palamcottah, the centre of the Society's missions in Tinnevely—the field of greatest promise, and already, in many places, *white unto the harvest*. My time permitted me to visit but few of the village congregations in the district; but I had ample opportunity of seeing the central movements of these wonderful changes which are rapidly taking place in this province, and of forming some judgment of their prospects. I was received with great cordiality by the Rev. Messrs. Rhenius, Schmid, and Winceler; the two former, residing on the mission premises, and the latter, having come in from Dohnavoor to meet me.

On the 19th, after joining with the brethren in the morning prayers, I visited the mission church, a spacious and cheerful building, but too wide for the length; being 27 feet without pillars. The arrangement is objectionable; the vestry being at the east end; and the door opening in the middle, where the altar should be placed. The communion table standing in the body of the church, before the clerk's desk, destroys entirely the ecclesiastical appearance; which, though a point of order, and therefore of inferior moment when essentials are concerned, is by no means to be neglected. There is a small gallery at the west end, and a very tolerable finger organ. This chapel was built in 1826; when the humbler one of mud walls, which was insufficient for the congregation, was abandoned to the writers, &c. I had the gratification of meeting 44 of the catechists, and many of the schoolmasters, who had assembled from the country. Considerable numbers, also, of the Christians from the different villages came with them; so that the church was quite crowded. I have seldom seen a more striking and interesting scene, or one more full of delightful and awful associations, than this assembly of these assistant officers of the infant church presented. They had come to the mother church, as to the centre of light and knowledge; and were about to return, with fresh vigor, to their respective spheres of humble labors; and who could tell how much of life or death might depend on the spirit of their instructions and the tenor of their lives! I addressed the catechists,

at some length, on the great duties committed to them; and on their conduct to their ministers, to themselves, and their people. Mr. Rhenius was kind enough to interpret for me. The senior catechist, David, answered me, in the name of the rest, with great feeling and propriety; and all presented me with their offerings of the fruits of the land. I then spoke to the people, with especial reference both to the great privileges they enjoyed in the knowledge of God's word, and to their persecutions from their heathen neighbors; exhorting them to endure, with patience and cheerfulness, the cross of our common master; and to remember, that if they endured tribulation for His sake, it was in their passage to a kingdom of glory. They, too, crowded round me as I left the church, each one with a fruit to offer me, and with many prayers, expressed by the most aged among them, for God's blessing on my journey.

At 10 o'clock, the students in the seminary were assembled for examination; which were conducted in the following order:

1. An English hymn and prayer.
2. Tamul reading, the lowest class.
3. English reading, grammar, and translating.—Nallatambi recites, in English, a short description of the excellency of the Christian religion.
4. Latin reading, grammar, and translating.—Luke recites, in Latin, a short passage from Seneca.
5. Logic and rhetoric, in Tamul.
6. Hebrew reading, grammar, and translating.—Sarkonnen, Joseph, and Savarinutten, recite a dialogue on genuine virtue—Dionysius, Pythias, and Damon.
7. Geography and history, in Tamul.—John Rozaris, recites a small poem about David and Absalom.
8. European arithmetic.
9. Tamul grammar.—Nganamuttu and Nganayudam hold a conversation in Tamul, on the Suttees.
10. Theology.—Abraham concludes with an address, in Tamul, to his fellow scholars, on love.

This occupied us till 2 o'clock. I was disappointed with the Latin and Hebrew; but, still, it is highly creditable in native boys, and with the limited means of instruction they have, to have made any proficiency in either language. About 12 of the boys read and construed a fable of *Æsop* in Latin; and three of them read and translated the first psalm in Hebrew. They have gone through some chapters of *Genesis*, and of the first of *Samuel*. Their knowledge of arithmetic, geography, and ancient history is good; and their answers in theology, in which I questioned them very closely, were excellent. They are well grounded in the doctrines of the gospel, and clear and distinct in their views. The missionaries tell me that some of the pupils have suffered in their health, from too close application, and the entire change from a life of labor and exposure to one of study and seclusion. One boy died a short time ago; and they much fear the eldest boy, a very superior lad, *Sarkonnen*, is declining from the same cause. The examination, on the whole, certainly exhibited the most satisfactory proof of the excellence of their system.

In the evening of the same day I visited the native congregation in the town of *Tinnevely*, about three miles distant from *Palamcottah*. While the Christians were assembling in the chapel, I had an opportunity of witnessing Mr. Rhenius' method of addressing the heathen: we were walking round the splendid cloisters of the great *Pagoda* of *Varunnen*, and were followed

by many hundreds. His lively and perfectly native mode of address, as well as the fluency of his language, attracts them wonderfully. The brahmins crowded round him with eagerness; and, as we stopped occasionally at an angle of the building, a question led to a remonstrance on the folly of this stupendous idolatry, thus convicted and exposed by their own replies, till his remarks assumed gradually the form of a more general discourse, addressed to the multitudes around; while the pillars, the sides of the tank, and the pavement of the cloister were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid; cheerful in his whole appearance, happy in his illustrations; and a master, not only of their language, but of their feelings and views. We reached the chapel about six, and found the lamps lighted for evening prayers. The history of this place is so interesting, that, though it has been brought to the notice of the committee in the past reports of the missionaries, I cannot refrain from mentioning it again. They had been preaching in a small school-house since the year 1820, without any fruit whatever of their labors. People began to scoff at them, and they almost began to despair; but still they persevered; and suddenly they were rejoiced, by 60 families, about 200 souls, renouncing idolatry, and, after preparatory instruction, gradually joining their church. Those persons are all respectable. Among them I was particularly introduced to a pensioned *Subahdar*, a venerable old man, whose life, which has been lately worn down with heavy domestic affliction, is said to be an ornament to his profession. The chapel, a neat building in a crowded part of the town, finished in 1828, was almost filled. I spoke to them at considerable length; and the circumstances of the place which I have just mentioned, the recent baptisms of so many, and the number of heathen who were around the doors, made this one of the most striking scenes I witnessed in the province. I must mention one circumstance, highly honorable to them. After they became Christians, they said they could no longer consent to connive at the tricks of the native revenue officers, and to share their plunder, in falsely numbering their looms, and so defrauding the government. The collector, at their request, numbered the looms afresh; and 1000 rupees were thus saved to the government; but the heathen servants were so enraged, that they soon found means to oppress them, and deprived them of as much more as they had given up. This is one of the many crosses which they must bear. The congregation being new, a few only of the women attended. I spoke, therefore, particularly to them, on the necessity of their hearing the word of God, as well as their husbands.

On the morning of the 20th, after meeting the brethren and their families at breakfast at Mr. Schmid's, and enjoying much interesting conversation on many missionary subjects, I had the pleasure of examining the schools, both of the mission compound, and of the neighboring villages. I was much struck with the greater proficiency of the highest boys over those of low birth. It is, probably, owing to the constant habit of hearing a better language spoken at home, and breathing a more literary atmosphere; the difference of Tamul spoken by high and low being immense, and the language in which books are written holding a middle

course between the two. The emulation among the schoolmasters was remarkable, and forms a striking feature of the system pursued. The scholars of one fine old man, who is loved by them as their father, far outstripped the rest; except one poor little boy, the son of a beggar, miserably deformed, who quite astonished me by his answers. I examined them in religious knowledge; and, though many of course could not answer, almost all being heathens, yet many did most admirably; and all were anxious to do their best. The church was crowded with listeners; and it is often found, that the examination of the heathen children in the truths of religion is the best mode of instructing the heathen parents. I am compelled to say, that the knowledge these boys have of the truths of Christianity exceeds any thing I have seen in Madras, or in other parts of India; and the harvest, in this, as in other respects, seems to become more promising as I advance from north to south.

The brethren have, at present, 50* schools under them; of which, 32 are taught by schoolmasters; and the remaining 18 by the catechists, in their respective villages, as far as their more important duties permit. To these 50 are to be added six in Mr. Winckler's district of Dohnavoor, south-west of Palamcottah. The number taught is 1249 boys, and 92 girls. Each school is divided into six classes, according to the proficiency of the children in reading and spelling. The highest class read the gospels; the next, little tracts, spelling as they go on; the third spell words with four or more syllables; and all the children commit to memory, 1st, a catechism of the doctrine of Christianity; 2d, the sermon on the mount; 3d, a catechism of scripture history; 4th, a collection of scripture proofs belonging to the doctrinal catechism: and besides these, they commit to memory the moral sentences of Avyar, an ancient Tamil author, and a dictionary of Tamil synonyms.

Many of these schools are charity schools; i. e. cloths are given to the children annually, and a portion of grain daily. There is great difficulty throughout this province, to persuade the people to send their children to school; for, being almost all Shanars, and very poor, they cannot dispense with the labor of the children. Some encouragement, therefore, of this kind, is found, in many instances, to be necessary.

I have been thus minute in the description of these schools, because the system, producing so favorable a result, must be good.

Dohnavoor.

I had the pleasure of spending the 25th of February with the Rev. Mr. Winckler, at his station of Dohnavoor, 25 miles distant from Palamcottah, where the catechists of his district, ten in number, were assembled to meet me, together with six of the neighboring schools, and the congregation of the village. I examined and

*The numbers mentioned in this paragraph are already much increased. On the 3d of May, in 64 catechist districts, comprising 244 towns and villages, more than 2000 families, consisting of above 7500 souls, were under direct Christian instruction: in 150 churches, 94 smaller houses of prayer, 62 schools, one seminary of 36 pupils, and a class of preparandi, containing about 30 young men. The number of scholars was 1450; of whom, 112 were girls.

catechized each of these separately, and was much gratified with the proficiency of many amongst them in divine knowledge, more particularly with those immediately under Mr. Winckler's instructions. This district, which contains 39 congregations, is the wildest part of the province; and many of our Christians are of the tribe of Maroors, (thieves,) like the Colearies of Tanjore. It is not easy to break them of their former predatory habits, and reduce them to a life of patient and contented labor. The great majority, however, of all our congregations are the poor Shanars, the cultivators of the palmyra; and though we might desire to see more of the higher classes embracing the gospel, yet there is nothing in the experience of our missions, now, which the history of the apostolic age would not lead us to expect. Then also, as now, *the gospel was preached to the poor, and not many rich and not many noble were called*; and it is encouraging to be assured, on evidence which I cannot doubt, that now, as then, there are many instances of real piety, proved by a consistent and holy life in the midst of much disappointment, and some instances of apostasy. Mr. Winckler is by no means sanguine; and he assured me, in answer to my question, what proportion of the people he considered real Christians—that he could not reckon on more than one in twenty. But could we say more than this of the towns and villages of Europe? There may be, and probably are, many instances of hypocritical profession from worldly motives: but still, though greater caution is necessary in receiving converts, we cannot help rejoicing that many are thus brought under Christian instruction; and we have every reason to hope, that the next generation, born and educated within the church, will be Christians, not in name only, but in deed and in truth.

The progress already made, and daily making, in the extension of the church of Christ, is doubtless great, and calls for thankfulness and renewed exertions; but we must rejoice with trembling, and allay our triumph with all necessary caution and reserve.

Allepie.

After visiting the station at Quilon, I arrived, on the 5th of March, at the Society's mission at Allepie, where I had the satisfaction of hearing from Mr. Norton that his congregation, though still small, is increasing; and, with the advantages he enjoys in the schools lately established, together with his own increased knowledge of the native language, we may reasonably look for a greater measure of success than he has yet experienced.

The church, which was built in 1818, with great assistance from captain Gordon, and a liberal grant of timber from the Rannee of Travancore, is in excellent repair, and capable of containing many more than the present congregation. The mission house is a noble residence in the same compound; and Mr. Norton is now building, as the committee are aware, on each side of the compound, separate houses for a boys' and girls' school, from the 200*l.* collected by Mr. Norton's friends in England. The support of the school is derived from an allowance made by the Rajah's minister. In 1818, Mr. Norton represented to colonel Monro the great number of distressed poor in Allepie; and the Resident obtained from the divan a monthly allowance of 45 pagodas. He has lately request-

ed that a moiety of this sum should be appropriated to the schools; and 35 boys and 35 girls are thus supported. With the other moiety, sick and other objects of compassion are relieved. I examined the children of both schools; and found the upper classes tolerably well informed; but the eldest girl and the first boy are too much beyond the others. He is very urgent for the appointment of another missionary to assist him, and describes the sphere of usefulness as one that might easily be increased. It is very desirable, that, as soon as the funds of the society will allow, more village schools should be established. A shed may be built for three rupees; and the pay of a master is only four or five rupees. Our present resources will probably not admit of any increase of the establishment.

The population of Allepie is said to be about 30,000, and that of the neighborhood immense; and, in addition to this, the extensive trade which is carried on with the Persian Gulph and the Red Sea opens a prospect of usefulness, with the Mohammedans as well as Hindoos, which seems scarcely to have any limit, but to which our success hitherto has borne no proportion.

Cottayam.

My visit to the Society's mission at Cottayam, among the Christians of Saint Thomas, was productive of the greatest pleasure; and I beg leave to request the earnest attention of the committee to this most interesting establishment. I had formerly an opportunity of visiting them in the year 1818, when our intercourse with this venerable church was in its infancy; and since that time peculiar circumstances have led me to regard them with unceasing interest. It was highly gratifying, therefore, to witness the great progress, both of sound learning and religious feeling, among the Syrian youth who are destined for holy orders; the great desire for education which has spread throughout the country; and the confidence and affection with which the brethren at Cottayam are regarded generally, both by the clergy and the laity. The improvement thus produced, especially among the candidates for the priesthood, gives us the best ground of hope for the future reformation of this church; but it is of the utmost consequence to remember, that their reformation is still future, and that probably for many years it must be the object of hope rather than of exultation—of earnest prayer, and wise counsel.

My attention was chiefly directed to the actual state of the college, and the degree of proficiency which the pupils have obtained; and I have great pleasure in assuring the committee, that the result of my examination was highly satisfactory, and most honorable to the Rev. Mr. Doran, to whose judicious superintendence, and unremitting instructions, it is indebted for its present improved and flourishing condition.

The native teachers are—in Syriac, Malpan Alexander, Joseph and Marcens, Catanars, at 20 rupees per mensem; in European learning, Matthew and Poonen, at 10 rupees each; in Sanscrit, two Nair teachers, at nine and eight rupees—Total, 100 rupees per mensem.

Abraham, Catanar, is exceedingly useful in the general instruction and superintendence; but his services, hitherto, have been quite voluntary, or rewarded only by occasional presents from Mr. Doran's private purse.

The objects of the institution are, primarily, the training up of the Syrian youths for ordination by the Metropolitan, who requires a certificate from Mr. Doran of the proficiency and competence of the candidates; 2dly, The education of others also, as catechists, schoolmasters, or for general purposes. About three-fourths of the present number are destined for holy orders; and the great difficulty now felt, is, in providing situations for the others. It is hoped, indeed, that the moral advancement of the people generally will lead to the formation of schools in different parts of the country; which, together with other consequences of increased civilization, will create a demand for well-educated youths. At present, however, the difficulty is beginning to be felt; and it seems to me, therefore, most important, that the establishment should not be extended beyond the probable vent for the employment of the students. Many youths are desirous of admission, for whom there is no room, and no funds.

Their studies are—theology; the Syriac, Greek, Latin, Sanscrit, English, and Malayalam languages; history, mathematics, and geography.

The whole expenditure of the college,* for the support and tuition of 103 boys, is 335 rupees per mensem; which includes, 70 rupees, the salary of the Metropolitan, whose episcopal residence it is. The actual expense, therefore, of the college, is 265 rupees, or about 2½ rupees for each boy.

I examined them in their several branches of study; except Sanscrit and Malayalam, of which I was unable to judge; and without any previous notice and preparation. The 1st, or lowest class, construed Selectæ et Profanis; the 2d, the same, and Cæsar; the 3d, Virgil; the 4th, Cicero's orations; the 5th, Horace's epistles; the 6th, Demosthenes. I examined, also, a considerable class in arithmetic, algebra, and the first six books of Euclid; and three boys in plane and spherical trigonometry. In Syriac, they construed both the old and new testament fluently, giving the meaning both in English and Malayalam, and rendering an accurate account of the grammatical construction. I gave them,

* The college was founded in the year 1816, by the then Metropolitan, Mar Dionysius, at the instance of the British Resident, colonel Munro, and with the aid procured by his powerful assistance. The cost of the building, which consists of one quadrangle, and is quite in the native style, and, unfortunately, in a situation near the bank of the river, was partly defrayed by a fine levied on the heathen for their former oppressions of the Syrians, and partly by a share of the sum of 25,000 rupees, granted by the Rannee of Travancore, for the general purposes of the college. The funds for the endowment of the college are, the remainder of that grant, subscriptions raised for this object by the Church Missionary Society both in England and India, (laid out in government securities and mortgages,) and the revenue of a tract of land, called Munro island, about 10 miles from Quilon, given in perpetuity by the Rannee. The island was, at the time of its cession in 1816, about one eighth under cultivation. The present portion which is cultivated, and pays rent, is about one fourth; and the whole of the rent, viz. 1420 rupees per annum, is now expended on the improvement of the remainder. In the course of ten years, the probable future income to the college, wholly available to its support without deduction, is calculated at 6000 rupees annually. The only assistance received from the mission, is the superintendence of one of the missionaries, and school-books.

also, two English sentences to translate into Syriac, which were done without error. My principal object, however, was to ascertain their progress in religious knowledge; and I therefore catechized them very carefully in 1 Cor. x., which they read in English, and translated verse by verse into Malayalim. The result was highly satisfactory; of course, with a very perceptible difference of the younger boys; but in the higher classes there is a knowledge of the doctrines, history, and scheme of divine revelation, which shews that the main object of the college, their preparation for the church, is sedulously kept in view. When I saw 103 boys thus educated by one clergyman, in so many different branches of learning, almost all of which were totally unknown to them a few years ago, I could not help viewing it as an institution of incalculable value and importance. I proposed a few prizes, as a stimulus to the higher students; four for the best compositions in English, and one in Syriac, on John i. 17—*The law was given by Moses, but grace and truth came by Jesus Christ*. I will do myself the pleasure of sending copies of these to the committee, when I receive them.

On the morning of the 9th, I visited Mrs. Baker's female school. It is superintended entirely by Mrs. Baker herself, in her own house. There are 47 Syrian girls; and their singularly neat and happy appearance, with that fine expression of countenance which distinguishes this people, renders the sight most interesting. When the school was first established, the parents were very unwilling to send their daughters; but latterly they have been most anxious to do so, after seeing the happy effects on those who were first educated there. They knit, spin cotton, sew plain needle-work, and learn to read and write their own language. I heard them read the new testament, examined them in Watt's two catechisms, and catechized them in the chapter they read. Their proficiency is very creditable; and all they are taught fits them so well for their future duties, as wives and mothers, that they are eagerly sought for in marriage.

On the same morning I visited the grammar school, which is under the superintendence of Mr. Doran, with the assistance of two teachers from the college. It is supported entirely by the Society; and its chief object is to form a nursery for the college. They learn English and Malayalim grammatically, writing, and arithmetic; and are instructed, catechetically, in the great truths of Christianity. There are, at present, 48 boys. Both here and in the college, several heathen boys are admitted; in the latter, one of the cleverest boys is a Nair, and many are very anxious for admission.

AMERICAN BAPTIST MISSION IN BURMAH.

Labors of Mr. Boardman in Tavoy and its vicinity.

THE following extracts from a letter of Mr. Boardman, dated June 21, 1830, copied from the Baptist Missionary Register, will exhibit the progress of this branch of the Burman Mission.

Besides several thousand foreigners, there are, in this city, more than six thousand Burmans and Tavoyis; in the surrounding villages,

about twenty thousand more, and in the jungle about three thousand Karens, making the whole population of the province of Tavoy more than thirty thousand souls. This is literally a population of *atheists*, who believe not only that there is *not*, but that there *cannot be*, any eternal God, or any Supreme Being to govern the world, or call its inhabitants to an account. Among all these people, there is no one to teach them the knowledge of God and salvation, of heaven and hell, but ourselves. An extensive and weighty charge—an awful responsibility rests upon us. And what are we among so many? In the city alone, there are arrayed against us about fifty monasteries, with two hundred men in the sacerdotal garb, all of whom, when employed at all, are engaged in teaching atheism and metempsychosis. Similar monasteries are scattered here and there throughout the whole province. Against this strong tide of fatal error, there is, as I said, no one to oppose an embankment but ourselves. But with God on our side, we will do what we can.

Village preaching is most obviously required; and, out of the time that could be spared from the business of the family, the zayat, the church, and the schools, I have visited, within the last two months, between twenty and thirty of the villages, and preached Christ crucified, to both priest and people. In a few instances, I have been received and treated but coolly—in most, respectfully—and in some, gladly. Hundreds of persons have heard of a Redeemer, who never before heard of any salvation, nor hoped for any relief from sin and misery, except by undergoing countless transmigrations of the soul, and finally obtaining release on the shores of annihilation. Christian books have also been widely circulated; and in more instances than one, I have heard of their having been read with interest and hopeful advantage. Many persons have acknowledged their doubts of the truth of Buddhism, and some have even boldly avowed their preference of the gospel. The Karens have justly occupied a considerable part of our attention. They seem to be, in general, a people prepared for the Lord. Large numbers of them have visited us, and spent several successive days at our house—not unfrequently, ten, fifteen, or twenty being present at once, though their settlements are thirty, fifty, or even seventy miles distant. Repeated applications have been made for me to visit them. Urgent applications have recently been made by Karens from the frontiers of Siam, for some one to come across the mountains and preach the gospel to them; and Ko-thah-byoo has been accordingly sent.

The church at Tavoy contains ten members, of whom eight were admitted during the year preceding the date of the letter. Ten other persons, five of whom are Karens, are regarded as pious.

Early in the year the boys' boarding school contained 12 pupils. These, together with the pupils of the day school, the expenses of which are borne by the government, have now increased to 30. They are taught the English language, and the elements of arithmetic, geography, and astronomy. Three of the pupils are members of the church.

The labors of Mr. Boardman were much interrupted by the political disturbances at Tavoy during the early part of the year, and subsequently by ill health, which has induced him to remove to Maulmein.

Notices of the other Stations.

Under date of March 8th, 1830, Mr. Wade remarks—

To-day is the great annual feast and worship day. Thousands of the people are assembled from all quarters to bow down to a great pile of bricks and mortar which they call a god! Five or six of the most active disciples took each a bundle of tracts and went in different directions to scatter the good seed. This evening they returned, and made their report; they gave away to people from all quarters more than a hundred tracts, and told the news of salvation through Christ to many. One of them said they felt as if the Holy Spirit helped them in preaching.

26th. For the last ten days have had an increase of company, and there has been especially a great demand for tracts, so that our supply has nearly gone. Among those that have called for tracts, there have been some who are in government authority, and many priests.

Two persons have been received to the church at Rangoon, March 18th, and one on the first of April.

The church at Maulmein contains 35 members, and the number of inquirers is considerable. In the boarding school there are six or seven scholars. Since the arrival of Mr. Bennett, the printer, the press has gone into operation, and some tracts have been struck off. Mr. Judson left Maulmein, and arrived at Rangoon in May, and shortly after proceeded to Prome, a town about 170 miles from Rangoon, where he intended to remain for a time, preaching and distributing tracts.

SERAMPORE MISSIONS.

Self-Murder by a Brahmin.

THE Periodical Accounts contain a description of a recent instance of self-murder by a brahmin, from the journal of Mr. Smith, missionary at Benares, in one of the interior provinces of India.

As I went to the market place, I saw the corpse of a brahmin with the throat cut: on inquiring, I was informed that the brahmin had cut his throat before his God, as a sacrifice! On my speaking to them respecting the folly of heathenism, very soon upward of 300 people assembled, to whom I addressed the gospel for a considerable time: many appeared affected by it, and said, "Truly we are in darkness; and this brahmin," pointing toward the corpse, "must have been a great fool to cut his own throat before his god, for now none of the gods

can join his throat again." Another person, it seems, cut out his own tongue at Bindachul, in hopes of obtaining it again from his god. May the Lord hasten that happy period, when all these delusions shall vanish away, and nations rise in a day to serve the true and living God.

Baneful influence of Astrology on the Hindoos.

The remarks upon this subject, which are subjoined, were made by the Serampore missionaries.

It is only a resident and close observer, who can imagine what a baneful influence prevails over the eastern world, and especially throughout Bengal, by means of astrology; witness only the annual almanack, formerly written, but now regularly printed at the native press in Calcutta. Referring to the moon and stars, as the ruling powers of the year over the vegetable and animal creation, the seas, the clouds, and solar rays—we have minute predictions as to wind and rain—as to heat and cold—as to corn and herbage—as to the increase and decrease of inhabitants—the increase and decrease of property—as to the diseases which are to ensue, and their cures—auspicious and unlucky days, &c. Were this production regarded only with a smile—did it awake no notice, or excite no dread—it would be unworthy of remark; but the case is far otherwise. The Divujnas, a regular order of astrologers, with one of these almanacks under their arm, travel the country, invoking the sun and propitiating the planets for hire; while their prophecies are received with unwavering confidence by the poor natives. Even the opulent retain an astrologer, as they do a physician; and all important secular movements are under his regulation: for one verification is quite sufficient to cover ten failures, and the Hindoo still abides by this system of delusion and fraud. Numerous are the occasions in which the wealthy family demand the aid of this man; as if he could bind the sweet influences of *Pleiades*, or guide *Arcturus* with his sons; or as if men had been made only for the stars. The birth of every child is one important moment for his feats; yet, in this instance, though every thing is said to depend on a clear view of the heavens, as few of the Hindoos enjoy the advantage of a watch, the true time of birth must, on a stormy and starless night, be merely a guess; for it would be endless to relate the childish expedients for obtaining certainty. Every year has its unlucky days, and every family movement a new calculation. Such is the influence of astrology on the family or within doors. But here it does not end; its malignant power is daily crossing the path and procedure of the husbandman, as well as diving into the bosom of every family, whether rich or poor; thus draining the people of their substance, and tormenting them with visionary apprehensions. In short, so powerful is the sway of this baneful system, that one of the noblest sciences, astronomy, is entirely subject to its authority. Its nostrums are all locked up in the Sanscrit language; and in this state all over India, let not the reader forget, it forms a part of religion—so that upon an absurd scheme of celestial calculation has actually been erected a most extensive system of priestly gain or pillage!

The Serampore College.

The ninth report of this institution, (for the year 1829,) states, that a charter has been granted to it by the king of Denmark, which has given stability to the establishment. The plan resolved on by the college council, since the receipt of the charter, is described in the following passages from the report.

It being necessary, now the charter has been received, to fix on some definite period of study, and on some scale of qualifications which may entitle the students to degrees of honor, the council of the college have, as a present arrangement, subject to those modifications which experience may hereafter dictate, adopted the following plan; that a period of five years be allowed to native students, after they have completed their grammatical studies, for the acquisition of Sanscrit and English, of European science and general knowledge, together with a knowledge of the holy scriptures, which are read daily. During this period they will receive a monthly allowance from the college funds and dine in common. At the expiration of this period they will be expected to pass their final examination with a view to their obtaining such degrees of honor as their proficiency may deserve, and to relinquish the support of the college, in order to make room for the reception of other students on these funds. It is contemplated that the fixing of this definite period will prove a stimulus to their exertions by setting before them a definite prospect, relative to their future course. Should it happen in the course of time that honorary degrees for proficiency obtained in this college should form a recommendation to situations of respectability, it is not too much to expect that other native students, not on the foundation, but who support themselves, may enter their names on the college book, and passing through a regular course of instruction, seek these honorary degrees with a view to respectability in life, and thus extend the beneficial influence of the institution without increasing its expenditure.

Under the new classification, five of the senior native students will be considered as commencing their course of higher studies from the first term of 1830, who will be expected to pass their final examination, with a view to honorary degrees for their proficiency, in the last term of 1834. This plan, which may be modified as future experience may suggest, appears necessary to give consistency to the operations of the college, and bring the system of instruction into regular order.

The council of the college have this year re-organized the course of English instruction for the native students, to which they have also admitted a select number of heathen students not resident in the college. Mr. Joshua Rowe has been appointed to the situation of English tutor. The number of applications for admissions into this class has been considerable; and it is hoped that through this course the advantages of the college will be extended more widely to the country at large. The progress made by the youths in the English class since it has been re-organized, has been highly encouraging, but from the shortness of the period which has since elapsed, it will scarcely admit of any precise detail.

DOMESTIC.**ANNIVERSARIES OF SOCIETIES.****AMERICAN COLONIZATION SOCIETY.**

THE fourteenth annual meeting of the American Colonization Society was held in the capitol at the city of Washington, January 19th; General C. F. Mercer, of Virginia, the president, took the chair. The annual report was read by the Rev. R. R. Gurley, the secretary. Delegates were present from auxiliaries in the states of Pennsylvania, New Hampshire, Ohio, North Carolina, Connecticut, Vermont, Kentucky, New Jersey, Massachusetts, and New York.

The report represented the colony at Liberia to be in a highly prosperous condition, and the interest felt by the people of the United States in the object of the Society, and their contributions for its promotion, to be rapidly increasing.

The following resolutions were adopted at the meeting—

Resolved, That the thanks of this Society be presented to its officers for the faithful manner in which their duties have been performed during the year, and for the report just read, and that this report be printed.

Resolved, That this institution is deeply afflicted by the death of William H. Fitzhugh, Esq. one of its vice-presidents, and that it will ever cherish an affectionate remembrance of his eminent public and private virtues, and his distinguished exertions in aid of the African cause.

Resolved, That the American Colonization Society commends itself to great favor by the immediate benefits it is conferring on Africa, and by the happy and powerful influences, which these benefits must reflect on the direct operations of the Society.

Resolved, That this Society is constitutionally bound to co-operate, as far as practicable, in the prosecution of its objects with the general government, and such of the states as may adopt regulations on the subject; and as its own unaided power is inadequate to complete the work in which it is engaged, it be recommended to the friends of the Society throughout the country to prepare and send in memorials in behalf of its object to their respective state legislatures and to the congress of the United States.

Resolved, That the enterprise to which this Society is consecrated, is of such importance to its immediate objects, to our country, and to the cause of humanity in general, and its want of means to extend its operations and advance of designs so imperative, as in a peculiar manner to claim the auxiliary efforts of the benevolent, and the efficient patronage of the general government.

Resolved, That in the opinion of this meeting, the slave-trade is not to be suppressed without more united and vigorous exertions on the part

of the several governments of Christendom, and that both humanity and religion invoke all conscientious and enlightened statesmen to consider and adopt some effectual means for putting down forever this abominable traffic.

Resolved, That the thanks of this meeting be presented to the various auxiliary societies for their generous efforts and contributions in aid of the great enterprise of this institution.

Resolved, That the noble resolution and energy with which the Pennsylvania society, and especially the citizens of Philadelphia, have assisted the endeavors of the Society, are deserving to be remembered with gratitude, and held up before the public as most worthy of universal imitation.

Resolved, That the thanks of the Society be given to the clergy of the United States for their efficient aid in promoting the objects of the Society; and that they be earnestly solicited to take up collections annually for its benefit, on the fourth of July.

In moving and seconding the preceding resolutions, the meeting was addressed by Mr. Elliot Cresson, of Philadelphia; Rev. C. Colton; Gerrit Smith, Esq., Peterboro', N. Y.; and the Hon. Messrs. Wilson of Maryland, Doddridge of Virginia, Frelinghuysen of New Jersey, Bates of Massachusetts, and Williams of North Carolina.

The receipts of the Society last year were \$27,209; exceeding those of the previous year by \$8,000.

BAPTIST GENERAL TRACT SOCIETY.

THE Society held its seventh annual meeting in the meeting-house of the First Baptist church,

in Philadelphia, January 5th; the president, Rev. W. T. Brantly, in the chair. The annual report of the directors was read by Rev. R. W. Cushman; and addresses were made by the Rev. Messrs. Brantly, D. Jones, J. R. Dodge, Maylin, and Allen.

In the report of the Society, it is stated that the series of tracts has been increased by the addition of 16 new numbers, embracing 244 pages, and making the whole number of tracts in the series 104.

The number of pages printed during the year is 2,427,000; the number of pages issued from the depository is 2,628,364; and 1,601,800 remain in the depository.

The numbers in the series from one to fifty-four, were about two years ago offered gratuitously to every Baptist church in the United States which would send for them; and 631 churches have availed themselves of the offer.

The tracts published by the Society are issued periodically, and can therefore be sent by the mail at the same rate as other periodicals.

The receipts of the Society for the last year amounted to \$3,094 09, being \$2,441 91 less than they were the preceding year. The expenditures were \$3,123 33.

The Society suffered a severe loss, during the year, in the death of the Rev. Noah Davis, its principal agent. Rev. J. M. Allen has been appointed to fill the vacancy, and has entered on the duties of his office.

Miscellaneous.

ABOLITION OF WIDOW-BURNING IN INDIA.

THIS subject has often been introduced, especially at pp. 265 and 332. The following statements respecting the steps in the progress of the abolition, and the persons who were most humanely concerned in forwarding it, may be interesting. The editors of the *Oriental Christian Spectator*, published at Bombay, from which the article is taken, after noticing some of the events which have occurred in the present age, opening the way for a general diffusion of knowledge and piety, remark—

These things are particularly pressed upon our minds, now that we are enabled to announce the total suppression of that horrid rite of suttee throughout the whole of British India. It were vain and idle at this moment to enter into a discussion of the practicability, or otherwise, of an earlier abolition, or to infer from what has now been done, that it might have been effected with equal security and facility many years back. It is rather for the Christian to rejoice that he lives in an age when the work of the

Lord is going on; and if in the act under consideration, he can trace a successful invasion of the kingdom of Satan, and a despoliation of the ruler of darkness of some small portion of his revenue of blood, let it serve to remind him, that his warfare is, as that between the Israelites and the devoted nations of Canaan, one wherein neither parley nor treaty can be admitted. Let the present victory, then, serve to strengthen and encourage him, in the strength of the Lord, to the perfecting of that which remains to be accomplished. Many strong holds of superstition have still to be assaulted, and it is the duty of every believer, as he daily becomes more enlightened, and is brought to a steady, abiding sense of the value of the soul—contemplated through the sufferings of the Redeemer,—to be earnest and constant in pouring out his petitions at the throne of grace, that the work which is now begun, may go on and prosper, till "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

We know not that we can conclude this subject better, and at the same time summarily record the various stages of the abolition of this horrid rite at the different presidencies, than by subjoining the remarks upon it from the *Bombay Gazette* of the 5th ult.

"In the former number of our paper we noticed the abolition of suttees by an enactment of the Bengal government, which passed the council on the 4th of December, 1829. A similar enactment passed council at Madras, under date the 2d February, 1830.

"Our cotemporary, in his last number, has alluded to the abolition of suttees under this presidency, in a manner which differs from the one adopted at the other presidencies; but which will be equally efficacious.

"The southern Konkan is, we believe, the only province under this presidency where the practice of suttee is frequent. On examining the printed papers laid before parliament, on the subject of suttees, it appears that three-fourths of all the suttees which take place under the Bombay presidency occur in the southern Konkan. In the period of four years, 1824 to 1827 inclusive, the total number of suttees in the returns, is stated at 158; 114 of which number occurred in the southern Konkan alone; being about 28 annually for that province, and 11 annually for the rest of the Bombay territories.

"Respecting the southern Konkan, there is a striking fact recorded among the printed papers of 1821, and of 1823, namely, 'that when the southern Konkan in the dominions of the Peishwa, late head of the Mahrattée state, came into our possession, the inhabitants voluntarily discontinued the practice of suttee, in consequence of understanding that it was repugnant to the British laws, and only resumed it on finding that it was tolerated by the British government.'

"In a dissent, signed by John Huddleston and William Taylor Money, Esq. from the court's resolution in March, 1824, referring to the committee of correspondence, paragraphs for Bengal, on the subject of suttee in India, the before mentioned circumstance, as regards the southern Konkan, is adduced, as a 'striking fact in proof of there being nothing like religious enthusiasm in the reverence for the practice of suttee.'

"With the exception of this one province, under this presidency, suttees have been of rare occurrence. For the four years above mentioned, no suttee had occurred in the Zillahs of Broach or Ahmedabad, and only one is recorded for the Zillah of Surat, and one for the Zillah of Kaira, within the same period.

"The Calcutta division of the Bengal territories, has ever exhibited the most striking exemplification of the horrid practice of suttee: the total return of suttees, under Bengal for 1823, is 575; 340 of which occurred in the Calcutta division alone! In 1826, the return gives 518; 324 of which occurred in the same division.

"With the foregoing picture before our eyes, we have only to offer our sincere thanks to the present rulers of India, for having abolished so unnatural a right, and not to cavil at the means by which a hitherto foul stain on British legislation has been removed. The historian of India will record the names of Bentinck, Lushington, and Malcolm in imperishable letters, and future generations will be taught to revere their memory."

RELIGIOUS SOCIETIES AMONG THE HINDOOS IN CALCUTTA.

At p. 57, of the last number an extract was given from a trust-deed of a house about to be erected in Calcutta for deistical worship. Tho

Oriental Christian Spectator gives some statements respecting a general excitement prevailing among the Hindoos there respecting their faith and mode of worship.

There is a movement among the native population, particularly of Calcutta and its environs, which will be productive of consequences it is difficult to calculate. We refer in particular to those societies recently formed, and which are likely to exert an extensive influence; and though the progress of true religion is no wise connected with either as an object avowed or desired, yet we feel confident that it will be accelerated by them; and hence, setting aside the other advantages which we think will accrue to our Indian fellow subjects from the operation of at least one of them, we rejoice in their formation. The first of the societies referred to, (the *Dharmu Subha*,) is intended for the protection of the Hindoo faith, by the translating and printing of religious works, and by excluding from society all who do not act up to the precepts of their religion. The second is a society formed for the translation from English, of approved historical and other works into the vernacular languages of this country; and by the third (the *Brunhu Subha*,) a kind of chapel has been erected for the worship of the Great Supreme without images of any kind, but at the same time without any injurious reflections on any existing form of worship. The second and third of these societies indicate some progress made towards improvement; and we hail them as likely to aid in dispelling error, and weakening the influence of existing customs. To the first, which is composed of a considerable number of native gentlemen, we have before alluded, on account of the support it has given, or sought to give to suttees. Though designed for the support of idolatry, we look on it as one of those instruments by which the interests of Christianity will be, indirectly and unintentionally indeed, but really promoted. The nature and objects of this society will appear more fully from the following extracts from notices contained in one of the daily papers, and with which we shall close this article, in which we have endeavored to review some of the events of the past year, and thence to derive lessons of instruction, incentives to gratitude, and encouragements to perseverance. We see that good has been done, progress has been made; that we have been brought nearer to that happy period when the idolatrous system of India, which has lived through so many ages, shall fall before the cross, and those who have been its willing votaries shall be emancipated from its thralldom, and brought into the glorious liberty of the children of God.

"Dharmu Subha, or Religious Society.

"To all noble and excellent Hindoos.—Through the absence of all religious authority in this country, religion suffers great detriment.

"It has, therefore, become necessary that the excellent and the noble should unite, and continually devise means for protecting our religion and our excellent customs and usages. It is, however, difficult to assemble all men together, for many do not invite to their houses or visit any beside those in their own circle, and there is no place of general resort. Though we are

firmly united, therefore, yet, because we do not meet together, we appear disunited; and hence those of an opposite faith are constantly seeking to destroy our religion. This led many of the respectable inhabitants of this city to assemble all men together on the 5th of Magh of the present year, and to establish a society called the *Dhurmu Subha*, for the meetings of which a building is to be erected in this great city.

"On the 16th Magh, a meeting of the society was held at Cossipore, at the house of Baboo Pranath Chowdry. At this meeting, a few from

Calcutta, and a number of the most respectable inhabitants of Cossipore, Buranagur, Arceadaw, Dukkhinshur, Belghuria, Penhatee, Kamarhatee, and other villages, who had received invitations from Bhoanace-Churn Banoorjee, the secretary, were present. Having been made acquainted with the objects of the society, they voluntarily put down donations in the subscription books, and their names were enrolled in the list of donors. At this meeting, it was also determined that all those who, having been born Hindoos, should oppose suttees, should be expelled from all society."

American Board of Foreign Missions.

EXTRACTS FROM INSTRUCTIONS DELIVERED TO THE MISSIONARIES, WHO SAILED FROM NEW-BEDFORD, MASS. FOR THE SANDWICH ISLANDS, DEC. 28, 1830.

THE circumstances of this embarkation are described at p. 60 of the last number. The Instructions of the Prudential Committee, from which extracts are now to be made, were delivered to the missionaries a few days before they sailed.

Intimacy of the Relation subsisting between Missionaries and their Directors.

Besides the general importance of the objects to which you are devoted, there is another consideration, which makes it proper that the Committee should address you publicly. We refer to the public relation, which subsists between missionaries, and those to whom the friends of missions have intrusted the responsible service of sending forth, superintending, and directing evangelical laborers. However inadequately we may discharge the duties assigned us, it is proper that these duties should be publicly recognized. How arduous the suitable supervision of missionary concerns is, the great body of Christians have little apprehension. Even you will probably never know, though after a few years you may have had such experience as will enable you to imagine, with what trembling solicitude despatches from missionary stations are frequently opened;—how the heart sickens, and almost faints, lest evil tidings should arrive, and lest, through the opposition of wicked men, and the wiles of Satan, or the injudicious management of the Committee, or the imperfection of missionaries, or the removal of valuable men by death, or some other adverse occurrence, the cause should suffer, the designs of good men should be defeated, and the heathen should not receive the benefit intended for them. Very often, on the other hand, tears of joy and gratitude start into the eye, as it runs over pages written by a beloved missionary;—one who relates wonderful things, which God has done and is doing by feeble instrumentality, and who describes the manner, in which the designs of the great adversary are thwarted, and the gospel is promoted by attempts to obstruct its progress.

Be assured, beloved friends, that between the members of this Committee and all faithful missionaries, there arises a personal attachment,

which grows stronger, as the occasions for bringing it into exercise increase in number and importance. This remark is made the rather, as you have had fewer opportunities of personal acquaintance with the Committee, than have happened in regard to individuals composing any previous re-inforcement to the Sandwich Islands. In the language of the apostle, *it is in our hearts to live and die with you*; that is, so long as life remains, we wish to co-operate with you constantly, heartily, and most affectionately, for the promulgation of the gospel.

Urgency of the Missionary's Duties.

When the lassitude of a sultry climate oppresses you and tempts you to indolence, remember, that you have no time to be idle; for you are executing an agency, which is of unspeakable importance, and admits of no delay. When you are provoked by the ingratitude of those for whom you labor, or the machinations of opposers, or the treachery of false friends, (if you should be called to these trials,) remember that you have no time to be peevish or angry; for you are discharging duties, which have respect to eternity. When you are tempted to be vain and self-complacent, on account of any remarkable success, with which your labors may have been crowned, or any peculiar approbation, which you may have received from your fellow laborers, or the Christian public;—remember, that these things, considered in themselves, are too small to occupy your thoughts, or to hinder you in your work. Aim rather at that fidelity in executing your commission, which shall be followed by the commendation of your Lord. This seeking the favor of God will never interrupt your labors, nor impair your energy, nor distract your thoughts, nor be in any measure incompatible with the highest estimate of your calling.

Permit us to urge upon you here the consideration, that *your calling requires great diligence*. This is partly implied, in what has been already said; but it deserves a more particular exhibition. Very seldom is any thing valuable acquired among men without diligence. The wise man said, long ago, *the diligent hand maketh rich*; and the farmer, the artisan, the mariner, the merchant, have found, in every age, that diligence alone affords a reasonable assurance of success. Much more strongly does this appear in reference to moral things. Men are naturally in a wayward state; and this trait of character is very prominent in all heathen nations. It is hard to correct them. It is hard to

reform them. It is generally hard to enlighten them; and it is harder still to make them deeply sensible that they are sinners and need salvation. All these things have been done; and, with the blessing of God, will be done again: but, in the doing of them great diligence is necessary. Divine truth must be communicated in many ways, and on all occasions. Admonition, exhortation, reproof, must be administered. The law of kindness must be on the lips of the faithful missionary, and the law of benevolence must perpetually warm his heart.

Besides, you will always have much to do to regulate your private and personal affairs in a strange land, and among a strange people. The correspondence with your patrons and friends at home, the duties of hospitality, the preparations for public preaching and teaching, the superintendence of schools, the translation and distribution of the scriptures, tracts, and school-books, and other cares incident to these, would occupy, if it were possible for you to bear such labor, every hour of the day and the night. Add to these things the vicissitudes of sickness and pain, of disappointment and bereavement, and it is evident that your lives, if you would be faithful, must present a series of incessant labors.

We know it has been said by the enemies of missions, that young men and women go abroad on missionary service for the sake of leading an easy life. The time of this assembly will not be wasted, however, by a formal refutation of this thoughtless objection.

You, who have consecrated yourselves to this service, can doubtless testify, that you always regarded the life of a missionary, as a life of severe labor. So your friends and relatives have regarded it. And the individuals here assembled will testify, that your patrons represent it in no other light. Nothing that is written or said on the subject, either by missionaries, or the directors of missions, can authorize any other expectation. Still, it may not be useless to bring the matter distinctly before you on this occasion. It is much easier to expect to be laborious, and to resolve to be so, than to hold out in a laborious public service for a long succession of years. Most men are induced to labor only by the pressure of necessity, or the strong impulse of avarice, or ambition; and it is not every true Christian, nor every missionary, who has benevolence enough to carry him through a life of unremitted exertions, made solely for the benefit of others. The virtues of diligence and industry are to be cultivated, therefore, and cherished, as Christian graces. They are not to be obtained without an effort. They cannot be formed into a habit, except by great resolution and perseverance; and, unless formed into a habit, labor will always be irksome.

One temptation to remit your diligence will arise from the changes of situation and circumstances, to which missionary undertakings are exposed. You may, in certain circumstances, be apt to think, that some time hence, when a particular advantage shall have been gained, or a particular obstruction removed, you will begin to labor with great vigor and zeal; but that now you can do little with a prospect of success. The question should not be, however, what you may hope to do hereafter; but what you can do now. Let it be a settled purpose, followed by a corresponding practice, that you will every day do something for the spiritual good of your fel-

low men; and that this something shall be the very best thing, which, in the circumstances of the case, you can do; and after pursuing this practice for years, you will find that you have done much for the cause of God. The very least that you can have done will be, that you have left a standing and consistent testimony to the power of your benevolence;—to the divine principles, which led you forth to the heathen;—to your confidence in the efficacy of the gospel;—and to your firm belief in the retributions of eternity. Such a testimony, borne for a length of time, cannot be without good effects. But the probability is very great, that you will behold many direct proofs of your fidelity;—and that the angels of God will rejoice in heaven over many souls brought to repentance through your spiritual diligence.

The most touching motives to such persevering activity in the cause of God, are found throughout the New Testament; but especially the examples of Paul and the other apostles, and of Christ himself, should be sufficient to banish all tendency to self-indulgence, and to stimulate the most sluggish to unwearied exertion. And when to the example of our blessed Savior are added his description of the *fields white for the harvest*, and his command to *work while the day lasts, for the night cometh in which no man can work*, it should seem that no missionary will think of excusing himself from a course, which was sanctioned by such authority, and is commended by so many powerful considerations.

Let it not be supposed, that a life of labor is of necessity a life of pain, anxiety, and sorrow. Far from it. Probably no mere man ever had more exalted enjoyments than the apostle Paul; and certainly no mere man ever encountered more severe, constant, and unwearied labors. The great secret of making a laborious life pleasant, or even tolerable, consists in making the particular acts of labor, which are performed daily, a gratification. When this is done, the great point is gained. Let it be urged upon you, then, my dear friends, to make your calculations for obtaining the greater part of your enjoyment, as you are passing through the world, from strenuous labor. After taking suitable care of your health, let labor be sought as regularly as your daily food, till it becomes as easy and natural to be engaged in some usual employment, as it is to breathe.

From the very commencement of your missionary life cultivate a spirit of enterprise. Without such a spirit, nothing great will be achieved in any human pursuit. And this is an age of enterprise, to a remarkable and unprecedented extent. In manufactures, in the mechanic arts, in agriculture, in education, in the science of government, men are awake and active; their minds are all on the alert; their ingenuity is tasked; and they are making improvements with the greatest zeal. Shall not the same enterprise be seen in moral and religious things? Shall not missionaries, especially, aim at making discoveries and improvements in the noblest of all practical sciences,—that of applying the means, which God has provided, for the moral renovation of the world. There are many problems yet to be solved, before it can be said, that the best mode of administering missionary concerns has been discovered. What degree of expense shall be incurred, in the support of missionary families, so as to secure the greatest possible efficiency, with a given amount of

money;—how to dispose of the children of missionaries, in a manner most grateful to their parents, and most creditable to the cause;—in what proportions to spend money and time upon the education of the heathen, as a distinct thing from preaching the gospel;—how far the press should be employed;—by what means the attention of the heathen can be best gained at the beginning;—how their wayward practices and habits can be best restrained and corrected; how the intercourse between missionaries and the Christian world can be conducted in the best manner, so as to secure the highest responsibility and the most entire confidence; and how the suitable proportion between ministers of the gospel retained at home, and missionaries sent abroad, is to be fixed in practice, as well as in principle:—all these things present questions yet to be solved.

There is room for boundless enterprise, therefore, in the great missionary field, which is the world; and blessed will be the name of that man, by whose perspicacious diligence new and effectual measures for bringing the gospel to the minds and hearts of the heathen shall have been discovered.

EXTRACTS FROM AN ADDRESS DELIVERED
BY REV. SAMUEL NOTT, IN NEW-BED-
FORD, AFTER THE DELIVERY OF THE
FOREGOING INSTRUCTIONS.

WHEN the Instructions had been delivered to the missionaries, the Rev. Samuel Nott, of Wareham, Mass., one of the first missionaries to Bombay, rose and addressed the people, whom the occasion had assembled. The following are extracts from his address.

* Think not that these missionaries, who have been now commissioned before us, to carry the gospel to the distant islands, are alone concerned in the business of this meeting; and that we are assembled as *spectators* merely. It falls to my lot to charge upon those, who remain at home, the duties involved in this holy act of sending abroad agents and apostles in the spread of the gospel. This business is assigned to me, perhaps, because it has actually fallen to my lot to act in both capacities—as having been sent abroad to the heathen as a messenger of the Christian public, and as now commingling with those who send others to that good and glorious work. For my own part, I cannot feel myself less an actor in the present scene while I join with you in sending these missionaries, than I was near nineteen years ago, when I stood in their stead, and received from the Christian public the sacred trust of the gospel for the pagan world. Nor do I think, that one individual in this whole assembly has a right to think himself less an actor in this scene, than these missionaries are, or these official characters who send them. This whole service of sending missionaries to the heathen, involves duties and privileges, which make us all actors, and not mere spectators, in this interesting scene.

First, and most obviously, we notice the duty of sympathy and co-operation with these brethren, who are recognized as our messengers; and with all others who act for the Christian public: the duty of making for their use all needful contributions, on that plain and beautiful principle which the

Christian world has not yet fully learned;—"not that other men be eased, and you burdened, but that there may be equality." Nothing can be more plain, than the duty of those who remain at home to take as nearly as possible their equal share of the yoke and burden of foreign missions. Let us give of what God gives us, even until of the much we may gather we have nothing over, or at least so far that our messengers abroad, who gather little, may have no lack.

But more than this demand upon our gatherings is involved in sending abroad missionaries to the heathen, and even in consenting to that work. In sending abroad a new company this evening, we acknowledge the obligation to press forward to the complete conversion of the world: not that other men be eased and you burdened; but that the most distant nations, and all nations, may come to be equal sharers in the blessings of the gospel. Thus, we can set no limit to our gifts, but "the ability which God gives us," and propose no time for our relief, but the full day of millennial glory.

The duty and the privilege of giving for the Lord's service is worthy of the deepest consideration, at a time when the streams of Christian charity have begun to flow less full and more sluggish; when, in the midst of an enterprise which demands greater and greater supplies, the Christian world seems to be half hesitating, whether it be not better to desert it; and every man, according to the old heathen fashion, to ask only, what shall we eat, and what shall we drink, and wherewithal shall we be clothed? Woe be to this generation, to whom God offers the privilege of converting the world, if they refuse the offer—if they do not press forward, hastening to complete it.

My brethren, consider the *new* attitude, which this cause has assumed before our eyes—the *new* obligations, which we are under to take all possible measures to complete the great work which the Christian world has undertaken, and hitherto successfully carried on. The success of the undertaking has been such, as to throw upon the present generation the most binding obligation—the most fearful responsibility.

I know that, at the very first, the undertaking was warranted by the promise, and required by the command, of our Lord: but when American Christians first entered on the work, who knew that modern plans were properly devised, and carried in them all the elements of the most glorious success? But now, the experiment of modern missions has been tried to its issue: the experiment, of applying the combined charities of the Christian world to the translation and distribution of the scriptures, and scriptural tracts—to the education of heathen youth, and even adults, and to the simple preaching of the gospel; and, by full and decisive experiments, it is now ascertained, that the gospel, without its ancient signs and miracles, and with only such means and implements as we now have at command, is able to civilize the barbarous—to bestow the arts of men, and every Christian and saving grace;—as well ascertained, as it is that human labor can be shortened by the applications of water or steam-power. The doubts of the honest Christian are perfectly removed; and even the cavils of the infidel are silenced, by facts which experiment has brought to light in the four quarters of the globe. Thus we have a warrant and a claim for pressing forward to the

conversion of the world, as distinct as if it were spoken by a voice from heaven, or written on tables of stone by the finger of God, and conveyed by a messenger whose countenance was radiant as fire.

There were those who dared not decline this service, even thirty, or forty years ago; who against hope believed in hope. But *now*, after the successful experiment of modern missions, can any Christian decline his utmost exertion? Can any but an infidel hold back his hand? Who, that has even *one* lingering hope of ever being blessed by Jesus Christ, can refuse to co-operate; nay, to hasten forward in projecting and executing all that remains to be done?—The question now, before every Christian—nay, before every man who wishes to die a Christian—is not of refusing to believe a promise, or to obey a command: but, of withdrawing from an actual co-working with God—of being guilty of such unbelief and disobedience, as was not equalled by Israel's refusal to enter the promised land under the *continued* conduct of Jehovah, and which would doom the Christian world to a passage through another wilderness of affliction, and bring upon multitudes the dreadful oath, "Ye shall not enter into my rest." Oh, it is a fearful thought that this generation, whom God has led forward by a pillar of cloud and of fire, before whom the idol gods have fallen to the ground; that this generation should, at this very moment, be hesitating whether to follow their leader to the conquest of the world! Happy they, even if they be few, who are believing and obedient, and secure to themselves the blessing of Joshua and Caleb; happy, beyond all expression, will this generation be, if they can be persuaded to follow their leader in the conquest of the world.

SANDWICH ISLANDS.

INTELLIGENCE has been received from the Sandwich Islands as late as the 16th of August, in a letter from Mr. Chamberlain. No material change had occurred in the state, or prospects of the mission. It was supposed that Boki had perished, in an ill-advised expedition to the New-Hebrides for sandal-wood.

CHEROKEES.

Creekpath.—Mr. Potter, in a letter recently received, says, "Never, since I have had charge of this station has the school bid so fair to be useful, provided we can have a suitable teacher. It consists of nearly 40 scholars, 32 of whom are boarded in the mission family. Five of these are hopefully pious, having become so within the last eight months. Most of the scholars promise fair to become useful members of the community; and I think, should they have good instruction, some of them, both of the males and females, would make good instructors, after three or four years."

CHOCTAWS.

THE translation of one of the Gospels into the Choctaw language has been nearly finished by the missionaries and will probably be printed during the next summer. Other books are in a state of forwardness.

EXTRACTS FROM REPORTS OF AUXILIARIES.

THE following appeal constitutes the close of the annual report presented by the directors of the Auxiliary of Franklin County, (Massachusetts,) at the anniversary of the society in October last.

We cannot close this report, without inviting the attention of this auxiliary, to two or three topics, which demand our most serious consideration.

And first, the present exigencies of the Board. It is already anticipated, that the funds of the A. B. for the current year will be less, by 20,000 dollars, than those of the year preceding. And this deficiency is more to be lamented, because it occurs at a period when new and interesting fields of labor are opening to view, and new and more extensive plans of operation are beginning to engage the attention of the Board. It seems peculiarly to be lamented, that just at the time when past efforts are beginning to be crowned with unexampled success, when the providence of God, is opening before us the immense and untried fields of missionary enterprise, and when enlarged plans of operation seem absolutely necessary, to meet the signs of the times—it seems peculiarly to be lamented, that, at such a time, there should be a deficiency of pecuniary resources. God, in his holy providence, is rendering accessible almost every part of the heathen world—and breaking down those obstacles to the spread of truth, which have long existed in oppressive governments—national prejudices, and legalized error. And while he is thus in no doubtful language calling upon his church to arise, and possess the land, while he is spreading before her most interesting fields of labor, opening for her a safe and unexpected way of approach, while he is holding back the blighting and mildew from her fields, the pestilence from her dwellings, and is causing her cup to run over with the bounties of his providence, shall she be backward to meet those demands made upon her by the character of the age? Shall she hesitate and loiter, when the path of duty becomes every day more plain? Shall she cease to feel her obligation, when its weight presses most heavily upon her? Shall she turn away from the new field of darkness and death, which the events of providence are uncovering to her view? Shall she stop her ears to the new calls for help, that reach her like the sound of many waters from the heathen and the destitute?

Your directors feel that an appeal is needed on this subject, which they are unable to make. Do the heathen, they would affectionately ask, less need an interest in our charities, and our prayers? Has the long dark cloud, which has rested upon them for ages vanished away? Are all the chains of superstition broken asunder? Has the command of Christ lost its binding force? Let the voices of lamentation and we, which are rising from three fourths of the globe, like the smoke of a great furnace to heaven,—answer.

The success of past operations, is another topic, to which your directors would allude. The enterprise of evangelical missions, is no longer to be regarded, as a mere experiment. To say nothing of the exertions of other Chris-

tians, in this and other countries, the 47 stations of the American Board stand like watch-fires, lighted up in the dark places of the earth.

Do the friends of the cause need encouragement, and new motives to persevere? let them look to the islands of the Pacific, where one fourth of the whole population have within ten years, been brought under the influence of religious instruction; where in one island alone, whose population is less than 37,000, there are 18,000 learners in the schools; where congregations of two or three thousand assemble every Sabbath, to hear the word of God: where nearly 200 converts have been gathered into the Christian church. Where knowledge, and peace and domestic happiness have taken the place of darkness and bloody rites and parental cruelties! Where a printing apparatus is in operation which is capable of furnishing 22,000 volumes of religious instruction annually.

China with the bible in the language of its 150 millions; India with its more than 2,000 converts, and 100,000 children receiving religious instruction; Africa with 90 missionaries and more than 2,000 converts all proclaim that the cause is rapid in its progress to universal triumph.

In conclusion, your directors would allude to the manner and success of future efforts.

They beg leave to express their conviction, that a united, well proportioned, and ever increasing effort, is imperiously demanded by the spirit of the age. They have been led to question the utility of frequent and strong extra excitements. To them it appears the most successful mode of operation, and one which best accords with the known principles of human nature, and the spirit of true benevolence, to enlighten and bring forward the public mind; and then proportion the objects, and the field of benevolence to this constantly improving state of public feeling. To them it seems a doubtful method of procedure, first to hold up some splendid and very far elevated object, to be attained, and then by an overstrained, and unnatural excitement, attempt to draw up the feelings of the community to the point contemplated. It is not in this way that a healthy and vigorous pulsation, of the benevolent spirit can be created. Extremes are followed by reaction; and this holds no less in the moral and intelligent, than in the physical world. That extra efforts are sometimes necessary, in all departments of human action cannot be denied. But in a system of benevolence, embracing many and noble objects, they should be regarded as irregularities, rather than integral parts of the system. In a system where all the objects are so exalted, is it a desirable method to have the public mind vibrate from one to another, with such strong excitement and intensity of effort, as to leave for a time, all the others unsupplied and languishing?

These remarks are submitted with the hope, that the attention of this community may be at no very distant period, led into systematic and increasing action for God.

Nothing is to be feared as to the final result. Truth is destined to prevail. The fires of Christianity have been kindled, in the dark places of the earth, never more to go out. The gloom of heathenism, is rolling away. The poor victims that lay bleeding in the cruelties of superstition, have felt the balm of gilead, in their wounded spirits, and have arisen to new-

ness of life, and hope, and joy! The ark of God will go forward—no cloud by day, may appear visible in the heavens to indicate its march—no pillar of fire may light its pathway—but the events of providence more bright than the fiery pillar proclaim its rapid progress.

Yes, brethren and friends, we may look with entire confidence to the final triumph of truth. This little band which was once convened in an upper chamber at Jerusalem, have long since ceased from their labors; but the seed they planted has taken deep root, and is springing up in almost every part of the globe. Urged forward by the power of God, what obstacles cannot truth surmount! Over what systemized idolatry cannot it triumph? To the Jew, and the Greek, the heathen, and the enlightened, it will become the power of God unto salvation; until the jarring elements of society shall be tranquillized, the tabernacle of God shall be with men, and there shall be nothing to hurt and destroy in all his holy mountain.

The executive committee of the Auxiliary of Litchfield county, Connecticut, in an address to the friends and patrons of the society, published in their last annual report,—after noticing that the receipts of the year were less than those of the preceding year, remark—

The reason is not that the importance of the missionary enterprise has itself declined—that the souls of 600 millions of heathen have become less precious, or the divine mandate, "Go preach my gospel to all nations," less obligatory. It is not the want of confidence in the fidelity or competency of the American Board; of the maturity, wisdom, and success of whose operations every year furnishes increasing evidence. Nor is it the want of ability in our churches to sustain the most sanguine anticipations which we have so fondly indulged. Is it, then, that our benevolence has declined? our charity grown cold? Have we ceased to love the welfare of Zion—to pray for the kingdom of Christ—or to feel our obligations to Jesus, who gave his life a ransom for our souls?

It is an encouraging consideration, brethren, that we address those whose feelings on this subject, we regard as in unison with our own. That increase of subsidiary aid, corresponding with the present exigencies of the missionary cause, which we so earnestly solicit, is also the object of *your hearts'* desire and prayer to God. But how is this desired increase to be supplied? Not from the resources of the opulent of this world; nor from any great increase of friends and supporters to our cause, however desirable such an event. The increased liberality of existing friends, must be our main dependence and hope. *Has the amount of support which we have individually contributed hitherto, been equal to the reasonable demands of Christian benevolence?* How do our sacrifices compare with those made by Christ and his apostles in the same cause? There is no ground to apprehend that our benefactions will interfere with the claims of creditors or dependents. If there is any truth in the promises of God's word, which are full and explicit on the subject of charity, our ability to meet the claims of justice and honesty, are not ordinarily impaired by the appropriations of Christian benevolence. "There is that scattereth and yet increaseth," is a divine

maxim of which our own community furnishes many living illustrations. The Being who dispenses prosperity and adversity to his creatures at his will, can, without a miracle, return into the lap of benevolence the promised reward of four-fold, for all that is lent unto the Lord. "There is that withholdeth more than is meet, and it tendeth to poverty."

The salvation of a lost world, the appropriate work of Christ and his followers, is not to be accomplished without sacrifices and privations. In this self-denying course, the Captain of our salvation has nobly led the way. Nor did his contemporary disciples shrink from sustaining their part of the service. Like him, they cheerfully renounced every worldly consideration in this labor of love, counting not their lives dear unto them. Are there any of the present generation of disciples who will prove themselves worthy of such a Master? A prevalence of the mind and spirit of Christ in our churches is the only thing wanting, with the blessing of God, to send the angel of the everlasting gospel *speedily* to all the present dark places of the earth. Instances of this spirit, we are happy to believe, are already springing up among us. We have the example of Christians in our country, if information does not deceive us, of comparatively moderate fortunes, whose individual contributions from year to year, have fallen little below those of our whole county the year past. There are also those who are ready to embark with their persons, as well as their property, in this enterprise of salvation. The number of candidates for missionary service is increasing. There will be no difficulty in carrying forward the missionary work, if the churches will provide the means. Men can be found, who will bear the self-denial, toils, and exposure of the missionary life, if they can be sent forth and provided with the means of usefulness. Is not the part assigned to the churches altogether the easier part? Oh that the Christian world would stop one hour in its career of worldliness and pleasure, and as in the sight of God, in view of the retributions of eternity, would think solemnly on the state and prospects of the heathen, and of their own obligations.

We cannot close this communication without adverting to the vital relation which the pastors of our churches sustain to the success of the missionary cause among us.

To your fidelity, brethren, in disseminating missionary information and presenting the claims of our society, we ascribe much of the prosperity which it has already enjoyed; and on the same fidelity it is still depending, in no small degree, for the increasing favor and support of our churches, which we so ardently desire. It is a fact, involving a solemn responsibility, that the interest felt and avowed in our cause by the gospel minister, who possesses the affections and confidence of his people, is commonly the measure of the interest and the *support* which it enjoys among his people. If so, the blood of heathen souls, as well as of his own people, is liable to be found in the watchman's skirts. We know you need not be informed, that the principle of Christian charity to which our cause makes its appeal, is the very essence of the religion which you preach, consisting of love to God, and love to man; and that in urging upon your people the claims of Christ, and the heathen, you are employing some of the most effectual means to promote their own spiritual welfare.

The executive committee of the Auxiliary of Essex County, Massachusetts, addressing the friends of foreign missions in that county, make the following important suggestion to collectors and contributors.

The collectors, both male and female, will soon go through their respective districts; and, it is hoped, will call upon *every family* within their prescribed limits, so that all who are not *known* to be hostile to foreign missions, may have an opportunity to testify their interest in this cause. Let the call be made upon all, so that in the judgment of the great day, no family, and no individual, of mature age, shall be able to say: "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, and did not minister unto thee?" Let all be informed of the sorrows which Christ in his mystical body is enduring on earth, and have motives presented to them to assist in relieving them, so that the collectors, at least, may not be chargeable in that day. Let it be known by all, that there are those, who are "strangers" to the gospel of Christ, and the covenants of promise; that there are those who are "sick and in prison," bound in the iron-bondage of sin and Satan, who are yet to become, through the charities and prayers of his people, the freemen of the Lord; that there are those, to whom the "cup of salvation" has been proffered, by our missionary brethren, who are "an hungered and athirst" for fuller consolations, and richer privileges than they now enjoy; and that the Lord of missions expects his people to "minister unto them;" for inasmuch as they do it unto *them*, they do it unto *him*.

In our last report we had occasion to speak of a very respectable increase in the income of the parent Board. It is now our painful duty to speak of a large diminution in their disposable funds, which must contract the field of their usefulness, reduce the number of their schools, the effective labor of their presses, the power of their missionaries, the frequency of conversions at their stations, and the glory of Immanuel, through their instrumentality, unless the monies put at their disposal be promptly supplied, and in no small degree increased.

There have been generations of the pious before us, who *could* not have sent bibles, tracts, and Christian missionaries to foreign lands, if they had desired; for no organ of communication then existed between the benevolent mind in Christendom, and the besotted and perishing souls of pagan lands; and a generation will come after us, in which no one will be able to devote his property or his life to the blessed work of evangelizing the world; for the work will be done, and well done; and nothing shall remain in all the earth to which these bawled charities can be appropriated. Our lines are signally cast in the very niche of time, in which this vast work is to be done; and to us is given an honor, and a privilege as much transcending theirs, as the honor of Solomon transcended that of David, in building the house of the Lord—the one is only allowed to wish it well, the other permitted to do it. I have seen the heir of an immense fortune, sitting bathed in tears, as he gave his name for a generous benefaction to the Board of Foreign Missions. Being asked the cause of his weeping, he said: "I had a pious father; he left me the property which I possess; he loved the cause of Jesus Christ, but he lived when no

such associations existed; he knew almost nothing of the luxury of giving to these great and auspicious institutions. I was thinking how he would have enjoyed the privilege of bestowing his property for the cause of God in foreign lands." Such feelings, as are here supposed of this excellent father, will pervade many a regenerated mind in future ages, and such regret be felt by minds who shall witness the stupendous result of a renovated world, but be permitted to bear no part in accomplishing it. They will look upon us of the nineteenth century, as the most enviable of the whole race, who have lived from Adam downward; and be amazed at the stupid indifference, the base cupidity, the worldly banking, which holds us back from a manly and godlike liberality. They will wonder what gave to silver and gold, and bank notes, such surprising worth in the nineteenth century, above their then present value; such worth that it should be coveted above the pleasure of giving to the Lord—above the pleasure of bearing a part in those great moral enterprises, which are to immortalize this century, and which constitutes the rarest privilege given of God to man—above the satisfaction of being *worthy* and *fit* to live in an age, which, in the counsels of heaven, is destined to be among the generations of men, what the cross of Christ is to the universe—"God's unspeakable gift." In that age the highest honor of wealth will be its consecration to the Lord; and that child, who is the heir of fortune, no part of which has been employed in advancing the triumphs of holiness and truth, and extending the boundaries of Christ's kingdom, will deem himself the possessor of an accursed thing, of which no man will say: "spare it, for a blessing is in it;" and for which he will feel it necessary to offer sacrifices and offerings, similar, at least in spirit, to those which were presented for the sin of Achan, who stole the wedge of gold and the Babylonish garments from the Lord.

ANNIVERSARY OF AN AUXILIARY.

NEW YORK. The fourth annual meeting of the *Auxiliary of New York City and Brooklyn* was held Jan. 10th. The exercises were commenced by prayer and address from the president, Z. Lewis, Esq.; after which the reports of the treasurer and secretary were read. The Rev. C. S. Stewart, formerly a missionary at the Sandwich Islands, and now a chaplain in the United States navy, then read from his journal notices of his late visit to the Marquesas and Sandwich Islands, after which the audience was addressed by the Rev. Dr. Cornelius, secretary of the American Education Society, and the Rev. Dr. Cox, of New York city. The subscriptions at the close of the meeting amounted of \$2,821.—W. W. Chester, *Treasurer*; George M. Tracy, *Secretary*.

FORMATION OF ASSOCIATIONS.

VERMONT. *Essex co.* Lunenburg. Gent. and Lad. Asso. Rev. J. Glines, Pres. Dea. J. Mills, V. Pres. Jacob Emerson, Sec. and Treas. 6 gent. and 3 lad. coll. Dec. 13.
Guildhall. Gent. and Lad. Asso. Rev. J. Tisdale, Pres. Dea. E. Cutler, V. Pres. Otis Wallis, Sec. Royal Cutler, Treas. 3 gent. and 4 lad. coll. Dec. 13.
Windsor co. Rochester. Gent. Asso. Rev. S. Hurlbut, Pres. Dea. E. Sparhawk, V. Pres. Alanson Stockwell, Sec. Dea. J. Morse, Treas. 3 coll. Jan. 17.

Barnington co. Peru. Gent. and Lad. Asso. Rev. N. Hurd, Pres. Dea. J. Batchelder, V. Pres. Edmund Batchelder, Sec. Dea. T. Wyman, Treas. Jan. 9.

Winhall. Gent. and Lad. Asso. Rev. J. Goddard, Pres. Dea. E. Cochran, V. Pres. Francis Kidder, Esq. Treas. Jan. 12.

MASSACHUSETTS. *Hampden co.* North Wilbraham. Gent. Asso. Rev. John Hyde, Pres. Dea. Woodward, V. Pres. William Clark, Sec. Moses Burt, Treas. 5 coll.—Lad. Asso. Mrs. Susan Hyde, Pres. Mrs. Lucy Clark, V. Pres. Miss Lucinda Hyde, Sec. Mrs. Sarah Burt, Treas. 4 coll.

Long Meadow. E. par. Gent. Asso. J. W. Cooley, Pres. Walter Ainsworth, V. Pres. Ebenezer Burt, Sec. Dr. E. McCray, Treas. 4 coll.—Lad. Asso. Mrs. Martha Burt, Pres. Mrs. Clarissa Taylor, V. Pres. Mrs. Amanda Burt, Sec. Miss Louisa Taylor, Treas. 4 coll.

Barnstable co. Male Asso. Samuel Davis, Pres. Daniel Lewis, Sec. William Davis, Treas. 5 coll.—Female Juv. Asso. Rebecca Dimmick, Pres. Phebe Donaldson, Sec. Fanny Crocker, Treas. 5 coll. Formed May, 1837.

Donations

FROM JANUARY 16TH, TO FEBRUARY 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Bridport, Gent. 17,54; la. 27,05;	44 59
Bristol, La.	6 75
Cornwall, Gent. 29; la. 21,33;	
mon. con. 5,96;	56 29
Middlebury, Gent. 100; la. 100;	200 00
New Haven, Mon. con.	1 16
Vergennes, Rev. ALEXANDER LOVELL, which constitutes him an Honorary Member of the Board, 50; mon. con. 15,90;	65 90—374 69
<i>Central az. so.</i> N. J. J. S. Green, Tr.	160 00
<i>Chittenden co.</i> Vt. W. I. Seymour, Tr.	
Eurlington, Young la. av. of industry,	17 00
Essex, La.	2 00
Milton, Gent.	21 00
Underhill, La.	3 32—43 32
<i>Essex co.</i> Ms. J. Adams, Tr.	
Newburyport, Gent. in 3d so.	18 87
Salem, Mon. con. in 8 so.	13 46
Wenham, Gent. 7,50; la. 10,50;	
J. D. 2;	20 00—52 33
<i>Hampden co.</i> Ms. S. Warriner, Tr.	
Chester, Gent. 18,82; la. 43,41;	
(of which to constitute the Rev. SAUL CLARK an Honorary Member of the Board, 50;)	62 23
Longmeadow, La. ed. so. for Richard S. Storrs in Ceylon, 12; mon. con. 9,67;	21 67
Middle Granville, Asso.	23 64
N. Wilbraham, Gent. 18,36; la. 4,58;	22 94
Springfield, Contrib. in Dr. Osgood's so. 16,22, C. N. 1; F. T. 1; J. C. 1;	19 22
Westfield, Gent.	85 74
	235 44

Ded. amount paid by aux. so. for printing their ann. report, &c. 18,17; c. notes, 4; 22 17—213 27 |

Hillsboro' co. N. H. R. Boylston, Tr.

Amherst, Gent. 51; la. 36,03;	87 03
Antrim, Gent. 28,50; la. 14,17;	42 67
Dunstable, Gent. 15,50; mon. con. 40; to constitute the Rev. H. G. Nott an Honorary Member of the Board,	35 50
Franeestown, Gent. 52; la. 50,40;	102 40

Goffstown, La. 9,47; mon. con. 4,53;	14 00
Hancock, Gent. 9,82; la. 16,62; mon. con. 18;	44 44
Hillsboro', Gent. 12; la. 16,38;	28 58
Hollis, Gent. 40,75; la. 10,44;	51 19
Lyndeboro', Gent. 77,80; la. 34,55;	112 35
Mason, Gent. 25,64; la. 11,93;	37 57
Milford, Gent. 22,65; la. 29,85;	52 50
Mont Vernon, Gent. and la.	45 24
New Boston, La. 11,84; a friend, 1;	12 84
New Ipswich, Gent. 37,60; la. 40,75;	78 35
Temple, Gent. 11,50; la. 15,51, Wilton, La.	27 01
	15,52—807 19
Litchfield co. Ct. F. Deming, Tr. (of which fr. New Milford, to constitute the Rev. HERMAN ROOD an Honorary Member of the Board, 50; fr. South Cornwall, to constitute the Rev. TIMOTHY STONE an Honorary Member of the Board, 50; fr. B. Tallmadge, Litchfield, to constitute the Rev. DAVID L. PARMELEE an Honorary Member of the Board, 50; fr. Dorcas so. of Watertown, 6th pay. for Uriel Gridley in Ceylon, 23; fr. mon. con. of females in Furnace village, Salisbury, 6,25; fr. Litchfield, South Farms, \$50 of which to constitute the Rev. VERNON D. TAYLOR an Honorary Member of the Board, 71,34;)	1,990 60
Merrimack co. N. H. N. Abbot, Tr.	
Boscawen, E. par. Gent.	18 00
Canterbury, Gent.	5 19
Franklin,	8 50
Northfield, Mon. con.	2 00—33 69
Middlesex, Ct. C. Nott, Tr.	
North Lyme, La. char. so. 4,71; indiv. 6,36;	11 07
Morris co. N. J., J. M. King, Tr.	47 54
New Haven co. West, Ct. W. Stebbins, Tr.	
Derby, Gent. 32,26; la. 26,88; mon. con. 8,36;	67 50
Humphreysville, Gent. and la.	14 25
Hamden, Mount Carmel, Gent. 18,55; la. 8,62; young la. benev. so. 7,37;	34 54
East Plains, Gent. 8,75; la. 10,89;	19 64
Whitneyville Armory, Gent.	8 50
Middlebury, Gent. 12; la. 13,63; fem. cent so. 2,25;	27 28
Milford, 1st so. Gent. 50,72; la. 34,28; chh. coll. 50; united mon. con. in 1st and 2d so. 14,86;	149 86
2d so. Gent. 18,82; la. 22,17; la. benev. so. 17,83;	58 82
North Milford, Gent. (of which to constitute the Rev. HORATIO A. PARSONS an Honorary Member of the Board, 50;)	
67,14; la. 21,97;	89 11
Prospect, Gent. and la.	34 41
Waterbury, Gent. 19,87; la. 14;	33 87
Salem, Gent. 6,14; la. 12,51;	18 65
West Haven, Gent. 35,25; la. 20,01; boarding school asso. 7,39;	62 65
Wolcott, Gent. 4,96; la. 5,12;	10 08
Woodbridge, Amity, Gent. 9,91; la. 14,67; mon. con. 5,25;	29 83
Bethany, Gent. 26,69; la. 8,22;	34 91
	693 90
Ded. exp. of aux. so. for printing their ann. report, &c.	68 02
The above amount was ackn. in the Miss. Herald for Dec. and Jan. last.	625 83

New York city and Brooklyn, W. W. Chester, Tr.	132 71
Oneida co. N. Y., A. Thomas, Tr.	
Boonville,	7 00
Bridgewater, Mon. con. 4; benev. so. 2;	6 00
Center Lisle, Rev. S. Burt, 8;	
Mrs. Burt, 4;	12 00
Constantia, By C. C.	3 00
Deerfield, Mon. con.	3 77
Exeter,	5 15
Florence, So.	6 69
Fly Creek, A. North, for Albert North, at Willstown,	30 00
Hamilton, Mon. con. in 2d cong. so.	15 00
Hartwick, Mon. con. in presb. chh.	9 50
Hartwick and Fly Creek, Benev. so. to constitute the Rev. LUMMOND WILCOX an Honorary Member of the Board,	50 00
Madison, Mon. con. in cong. so.	14 25
Mexico, Mon. con. in presb. so. 12; char. so. 3,75;	15 75
New Hartford, Miss. so. 67,33; a family, saved in funeral expenses, 10;	77 33
New Stockbridge, Mon. con.	2 82
Norway, Mon. con.	11 00
Oneida, Mon. con.	2 29
Oxford, Mon. con.	13 50
Richland, Mon. con.	6 25
Smyrna, Mon. con.	8 00
Trenton, Mon. con. in presb. so.	14 38
Utica, Gent. asso. in 1st presb. so. 56,13; mon. con. in 2d do. 35; ref. D. chh. 38;	129 13
Vernon Village, Rev. A. Garrison, 3; H. P. 12c.	3 12
Vernon Center, Mon. con. 17, 83; benev. asso. 2,87;	20 70
Verona, Mon. con. in 2d presb. so.	5 37
Waterville, Mon. con. in 1st presb. chh.	15 00
West Leyden, chh.	10 00
West Lisle, Thanksg. coll.	2 00—499 60
Strafford co. N. H. S. Emerson, Tr.	
Ossipee, Asso.	8 00
Sandwich, Asso.	15 00
Tamworth, Asso.	24 20
West Conway, Asso.	8 00—55 20
Sullivan co. N. H., J. Breck, Tr.	
Claremont, Gent. 14,25; la. 41,93;	56 18
Cornish, Gent. 37,63; la. 37,35;	74 98
Croyden, Gent. 9; la. 23;	32 00
Goshen, Widow S. Badger,	2 00
Meriden, Gent. 28,15; la. 36,48;	64 63
Newport, Gent. 35,06; la. 39,38;	74 44
Washington, La.	5 60—309 83
Tompkins, Cayuga and Onondaga co's N. Y. E. Hills, Tr.	
Auburn, Mon. con. in 1st presb. chh.	46 50
Danby, J. H. 5: Miss A. W. 1;	6 00
Genoa, Mon. con. in 1st presb. cong.	35 00
Groton, Mon. con. in 1st cong. so.	8 53
Weedsport, Mon. con. 1,44; do. in 1st presb. chh. 15;	16 44—112 47
Fates co. N. Y. Rev. C. Eddy, Tr.	
Benton, Mon. con.	17 68
Pennyan, Mon. con.	110 32
Rushville, Gent. 42,05; la. 22,95;	65 00
Starkey, Mon. con.	17 00
Wayne, Mon. con.	10 00
West Dresden, Mon. con.	7 00—227 00
Total from the above Auxiliary Societies,	\$5,069 31

II. VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. La. benev. so. in 8. par.	7 00
Augusta, Me. mon. con.	50 50

Donations.

Beverly, Ms. A friend,
Boston, Ms. Young ls. fair, for a mission to the Marquesas Islands, 190, 12; mater. asso. in Union chh. for a child in Ceylon, 20; A. 10;
Brainerd, Cher. na. L. Ross, 10; J. Rose, 5; E. Boudinott, 1; W. S. Coady, 1; R. Taylor, 1; T. Foreman, 1; J. McDaniel 1; J. Mullen, 1; towards erecting new buildings at Brainerd,
Brighton, Ms. Mon. con. in evang. so. to constitute the Rev. WILLIAM ADAMS an Honorary Member of the Board,
Brooksville, Me. J. Wasson, 2; mon. con. 3; fem. mite so. 2;
Buffalo, N. Y. Mon. con. in Rev. Mr. Eaton's chh.
Cambridgeport, Ms. Mon. con. in evang. chh.
Campton, N. H. Mon. con.
Canandaigua, N. Y. Mon. con.
Chazy, N. Y. Asso. 7; Mrs. A. Hubbell, 5;
Cincinnati and vic. O., J. Mahard, Tr. Chillicothe, Miss L. Strong, 5; Cincinnati, Mon. con. in 1st presb. chh. 32, 45; av. of flour, 4; Granville, Fem. asso. 50, 63; male do. 43, 53; Pleasant Ridge, Miss. asso. 4, 60; Walnut Hills, Mon. con. in 1st presb. chh. 3, 04;
Claremont, N. H. Mon. con.
Columbia, W. Ten. M. Ray,
Corydon, Indi. Mon. con.
Coxsackie, N. Y. Mon. con. in D. chh.
Danby, N. Y. Fem. cent. so. 12; a friend, 3;
Dorset, Vt. Gent. asso.
Flatbush, N. Y. Miss. so.
Fredericksburg, Va. Rev. S. B. Wilson,
Groton, Ms. Miss E. Farnsworth,
Hamp. Chris. Depos. Ms. Northampton, Gen. agency of Miss. Herald, 35, 13; a friend, 1;
Hardwick, Ms. Mon. con.
Honesdale, Pa. Mon. con. in presb. chh.
Hudson, N. Y. The sum of \$50 ackn. last month was intended for the Am. Home Miss. so. and has been returned.
Ipswich, Ms. Fem. miss. so. in 1st par. 8; asso. in fem. sem. for sch. at Mackinaw, 32;
Jamaica, N. Y. Mon. con. in presb. chh.
Keene, N. H. Mon. con.
Keesville, N. Y. Mon. con.
Kingston, Ms. Mon. con. in 2d cong. chh.
Middletown, N. Y. Fem. benev. so. 15; gent. do. 5;
Minot, Me. W. Ladd, for William Tappan Ladd in Ceylon,
Monroe, Mich. Ter. Presb. chh.
Monson, Ms. Fem. pray. circle,
Moriah, N. Y. Indiv. of cong. so.
Natchez, Miss. Indiv. for Choc. miss. by Rev. G. Potts,
New Boston, N. H. R. Wason,
New Haven, Ct. E. F. Backus, to constitute J. TRUMBULL BACKUS an Honorary Member of the Board,
Newport, R. I. Fem. asso.
Nexton, Ms. Mon. con. in E. par.
Norfolk, Va. Mon. con. in presb. chh.
Norristown and vic. Pa. Miss. so.
Northampton, Ms. Two indiv.
Oyster Ponds, N. Y. Benev. as.s.
Petersburg, Va. I. Hoge, towards extra effort, 20; Susan C. Bott, towards do. 4; mon. con. 22, 87;
Phelps, N. Y., D. Trowbridge,
Philadelphia, Pa. Mon. con. in 10th presb. chh. 113, 29; Mrs. M. Carswell, 30;
Plymouth, N. H. Widow B. Nelson, dec'd, (of which for wes. miss. 26, 67,) *Reading*, S. par. Ms. Gent. asso. 43, 13; la. asso. 20, 63;
Rindge, N. H. Young men's benev. so. 12; mon. con. 14;
Royalton, Vt. Mon. con.
Sag Harbor, N. Y. Indiv. and mon. con. in presb. chh.

20 00 *Seneca*, N. Y. Mon. con. 2 09
St. Andrews, L. C., G. Richards. 10 00
St. Johnsbury, Vt. Mon. con. in 2d chh. 29 60
Sullivan, N. H. La. char. asso. 1 50
220 12 *Thetford*, Vt. For. miss. so. 10; mon. con. 9, 75; 19 75
Tuscarora, N. Y. Church members, 5 00
Uzbridge, Ms. Rev. S. Judson, 10 00
Washington, D. C., W. Lowrie, 10 00
21 00 *Watertown*, N. Y. A friend, 6th pay. for Richard Lane Boardman and Charlotte Bradley at Mackinaw, 24; presbytery, 99, 53; 123 53
Waynesboro', Ga., W. Urquhart, 22 75
7 00 *West Amesbury*, Ms. Mon. con. 18 00
West Bridgewater, Ms. E. Reed, 50 00
75 00 *West Haven*, Ct. A. Wyman, 2 52
Westminster, W. par. Vt. So. of friends to morals and missions, 40; la. asso. 18; 58 00
12 00 *Wilmington*, Ms. Mon. con. 1 05
58 43 *Winslow*, Me. Mon. con. 16 50
12 00 *Wintthrop*, Me. Mon. con. 25 00

Whole amount of donations acknowledged in the preceding lists, \$7,239 57.

III. LEGACIES.

142 74 *Granby*, Ms. Reuben Moody, 2d, dec'd, by Calvin Moody, Ex'r, 30 00
15 17 *Jamaica*, Vt. Solomon Goodell, dec'd, 125 27
5 00 *New Preston*, Ct. Widow Annis Baldwin, dec'd, by E. Baldwin, Ex'r, 10 00
10 00 *Peacoham*, Vt. Widow Jane Chamberlain, dec'd, by E. C. Chamberlain, Ex'r, 150 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

37 13 *Elliot*, Choctaw na. Z. Howes, Part av. of property, 104 00
10 00
5 00

V. DONATIONS IN CLOTHING, &c.

40 00 *Athens*, Ga. Clothing, fr. Mrs. J. Sibbald, rec'd at Carmel,
40 45 *Augusta*, N. Y. A barrel of dried fruit, for Sandw. Islands.
5 00 *Becket*, Ms. A box, fr. females.
5 00 *Boston*, Ms. Binding of books, fr. A. H. Haskell,
2 31 *Cincinnati*, O., Hollow ware &c. fr. a friend, for Osaige miss. 9 94
30 00 *Derby*, Ct. Clothing,
12 00 *Hampden*, Mount Carmel, Ct. Clothing, fr. young la. benev. so. 4 63
5 00 *Hamp. Chris. Depos.* Ms. Norwich, Socks and quilts, fr. la. asso.; Middlefield, Flannel, &c. fr. la. asso.; Northampton, 12 pr. shoes, fr. E. and E. Clark.
190 00 *Litchfield*, N. Y., A calfskin, fr. J. Lock, for Mackinaw miss. 1 50
2 00 *Randolph*, Vt. A box, fr. la. for Arkansas miss. 90 00
100 00 *Sherburne*, N. Y., A box, fr. la. char. so. 62 07
18 00 *Sullivan*, N. H., A box, fr. la. char. asso.
30 00 *West Leyden*, N. Y., Mittens and socks, fr. Mrs. L. Dewey.
15 00 *Windham*, Vt., A bundle, fr. Dorcas so. for wes. miss. 18 44
5 00

The following articles are respectfully solicited from Manufacturers and others.

143 29 Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
40 00 Writing paper, writing books, blank books, quilts, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.
63 76 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
26 00 Blankets, coverlets, sheets, &c.
15 00 Fluted cloth, and domestic cottons of all kinds.